THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XXII Philadelphia, December, 1933 No. 3

Christmas

Rude and bare is the stable floor
Where the ox and the ass have trod;
Yet the shepherds kneel at the open door,
And the Mother-Maid bendeth low before
The Babe she hath laid in that Manger poor;
For her Son is the CHRIST of GOD.

Steep and hard is life's winding stair,
Which the saints of the world have trod;
Yet 'tis bright with the lamps of Faith and Prayer.
To him who the quest to the end shall dare,
Is granted the vision beyond compare,
Of the Face of the CHRIST of GOD.

~M. W. Wood

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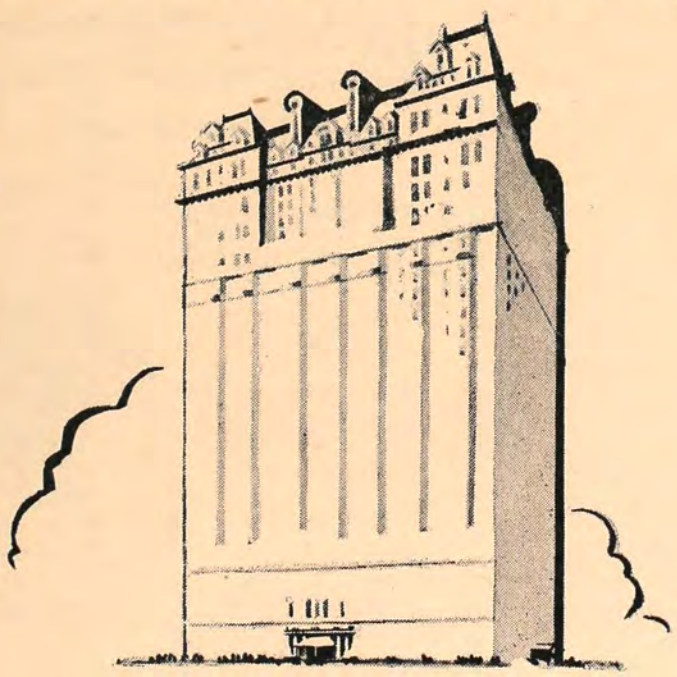

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

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The Bishop's Christmas Message

I wish to all the people of the Diocese of Pennsylvania all the joy of Christmas. Christmas is the day on which we celebrate the fellowship of Christ with man. Born as babe in Bethlehem, children are especially the objects of our love and thoughtfulness on that day. There always seems to be something lacking in the due celebration of the day if there are no children to share its joy with us. We go to the most neglected and needy; we seek the children in the meanest hovel and endeavor to make them happy.

Christ was born in the family of the poor. On Christmas Day all distinctions of class are forgotten and the poor become not simply the objects of our bounty, but of our love.

At midnight or early in the morning it was the custom to hasten to Church, and in the great Sacrament that our Lord Himself commanded, each sought, in partaking of that holy food, to express and secure fellowship with one another and with our common Lord. Then, back to home! Castle doors were opened and the whole countryside was welcomed. Servant and master became the common child of God, and each expressed to the other the great joy of all, for God's unspeakable gift.

As Christ gave Himself perfectly and completely to mankind, so each child of man on this great day experiences a joy unspeakable in completely forgetting himself and making others happy. How universal is the celebration! I love to see the old customs observed, because I believe they keep alive, in a foolish way if you please, this wonderful gift of God.

The Puritans both in England and in America sought to repress the observance, but today its celebration is more world-wide and I believe more blessed than ever. Twenty-two years ago in an editorial in *The Churchman* we have this wonderful but true statement: "If the nations of the world were asked to agree together and present a case to the Hague Tribunal with the purpose of discovering a single accepted fact or principle as a basis for common action, years or decades might be spent by legalist experts in the attempt to discover such a common basis. If the churches of Christendom had presented to them the problem of finding out any one principle upon which they could make a common declaration, years might be spent before any commonly accepted terms of union could be worked out. And even if a successful issue of this experiment were attained, the result would probably be so colorless that no one, outside of those who were trained in philosophical or theological speculation, could derive any possible benefit from it.

"Yet the whole world, without distinction of class, nationality, or creed, does take part in the Christmas Festival. They try to live according to its precepts, imperfectly it may be—but the mere fact that year by year such an experiment is made, is by itself and in itself a proof that the mastery of Christ over the world is not to be looked for in logical consistency, or in the perfection of formulated thought, but in those many lines of living energy, of dynamic power that, however unsatisfactory when isolated, make up, when collected and bound together, the fulness of faith in the drawing together of God and man."

ST. PAUL'S, CHESTNUT HILL, CONDUCTS EXPERIMENTAL CHURCH SCHOOL PROGRAM

The Church School Executive Committee and the Young People's Executive Committee of St. Paul's, Chestnut Hill, is conducting an interesting experiment in which all classes above the eighth grade are transferred into an evening session and correlated with the work of the Young People's societies.

The plan has been in operation for some weeks and will continue until February. By that time it is expected full opportunity will have been given to determine the value of the experiment and to reach a decision as to its continuance. Thus far the plan has been received with enthusiasm by the Young People and their leaders.

"Young People" has been defined at St. Paul's as all those above the eighth grade of the Church school, up through the Church school graduates into the Young People's Fellowship. These Young People have an executive committee which receives suggestions as to courses, working programs and social gatherings, and seeks to relate the Young People's work with the program of the parish in general.

The evening service to which the Young People now come is usually Evening Prayer, but is sometimes made to include Religious Drama and Candle Light Service. This service is at 5.30 o'clock, and is followed at 6 o'clock by group discussions on such topics as Comparative Religions, Our Modern World and the Bible, and Young People's Relationships. These discussions occupy a period of 45 minutes. At 6.45 a light supper is served. From the supper the various organizations go to the rooms for their business meeting and to discuss interesting topics. The suppers for these Sunday nights are furnished by the various Young People's organizations, parish organizations and interested friends.

The Young People participating in the evening program do not come to the morning Church school and are given full credit for Church school work. As the plan is functioning, opportunity is given the Young People to come to the regular morning service in the Church with their families. There is also believed to be merit in having the younger children of the Church school to themselves. It also allows the clergy to simplify the morning worship period for young children, and to put more real worship opportunities into the 5.30 service. In other words, the worship, as well as study and social side of the Church, is adapted to the capacity of those attending.

The Rev. Malcolm E. Peabody, Rector of St. Paul's, has assigned to the Rev. Matthew M. Warren, Curate of the Parish, special responsibility for the work among the young people, and Miss Hilda Shaul, Director of Religious Education of the Parish, and Mr. Warren are coöperating in the direction of the experimental program that is being conducted.

There are 10,000 villages in rural America without a church of any name; 30,000 villages without a resident minister and 13,000,000 children under 12 years of age without religious instruction.—*The Desert Churchman.*

The Bishop's Office in the Church House

It is always an interesting experience to see the working place of a great leader. This is the reason for presenting to our readers a picture of the Bishop's room in the Church House.

As ours is an Episcopal Church, all the work and life of the diocese centers in and revolves around the Bishop, and it is to this small room that the many problems of our clergy, parishes and people come; it is from this room that the influence of our chief pastor goes forth to lead, help and cheer his fellow-workers, clerical and lay; and in it originate the ideas and ideals of service, which make themselves felt in every part of our diocese.

This seems an appropriate time to give this picture, as this past summer it has been repainted as part of the necessary upkeep of the Church House, and it has been refurnished by the Bishop.

As we look at it, we see the new Persian rug, mahogany desk and chairs, lamp and lamp stand which he has put in. We see, also, the chair which belonged to the first Bishop of Pennsylvania. It stands alongside the desk to the left, and is still used by the latest in the illustrious line, the present Bishop. When he discusses the affairs and questions that come to him, from the leaders of the greatest parishes to the most humble of all church members in need of his counsel, these callers also have the opportunity of occupying the same chair that was used by the beloved Bishop White.

On the walls of the room are a few interesting pictures, notably that of Bishop White, always an inspiration to his successors. While it occupies a prominent position, it was not possible for the camera to include it in the photograph of the room, as the picture was taken with a view to showing the latest addition—the photograph of the beautiful painting of Christ in Gethsemane. This painting is the work of one of our own clergy, a missionary of the diocese, the Rev. G. A. Scarinci, of the Italian Mission of St. Francis of Assisi.

BISHOP OF DELAWARE IS NAMED ASSESSOR

The Right Rev. Philip Cook, D.D., Bishop of Delaware, was made Assessor to the Presiding Bishop at the annual meeting of the House of Bishops, November 8. As Assessor, Bishop Cook will perform such duties as may be assigned to him by the Presiding Bishop. The post is one of high honor in the administration of the Church.

We Are Unwilling That the Church in the United States Shall Repudiate Its Missionary Obligations!

This Is Pennsylvania's Answer to the Missionary Crisis!

Elsewhere in this issue of THE CHURCH NEWS is published a "warning" sent throughout the whole Church by the Treasurer of the National Council in which, among other questions, are the following:

"Is Your Personal Pledge Paid to Date?"
"What Is the Record of Your Parish?"
"How Does Your Diocese Stand?"
"Do We Care?"

These are questions each member of the Church, each Parish and each Diocese is asked to consider.

A $35,000 Deficit Confronts This Diocese for 1933!

This situation, which admittedly is most serious, is not hopeless if we know the missionary spirit and loyalty of the membership of the Church in the Diocese of Pennsylvania.

In terms of money we have reduced the 1933 Budget for maintenance of the Diocese and for the National Council by $45,000 compared with 1932.

Many loyal supporters of the Church already have made sacrifices to help avert the threatened deficit, and it is believed there are many others who may not have come forward but will be willing to share the privilege of helping in the emergency. We feel confident there are many such.

We are still greatly behind in the amount due the National Council. Many of our Parishes thus far have failed to forward any remittances of the missionary offerings of their people for this year.

Failure Now May Prove Most Serious!

We do not want to be forced to reduce the stipends now being paid our Missionaries; nor eliminate whole Departments of work and further reduce appropriations to Diocesan Institutions.

The Bishop, the Treasurer of the Diocese or the Chairman of the Finance Department will be glad to receive any special contribution in any amount to relieve the threatened situation.

JOSHUA ASH PEARSON,
Chairman Department of Finance

NOVEMBER 21, 1933

DEATH CLOSES MINISTRY OF REV. SAMUEL N. CRAVEN

The Rev. Samuel Norris Craven, since 1915 Vicar of St. Mary's Chapel, Bainbridge street near 19th, one of the parochial chapels of St. Mark's, Philadelphia, died Friday, November 17, and burial services were held the following Monday morning at the Chapel, Bishop Taitt officiating and assisted by the Rev. Frank L. Vernon, Rector of St. Mark's, and the Rev. A. J. Langlois, formerly Vicar of St. Michael and All Angels Chapel. The interment was private. Father Craven had been suffering from a heart condition for several months. He was born in Philadelphia, January 10, 1863, and was a graduate of the University of Pennsylvania. Ordained to the Diaconate in 1901 while serving at the Associate Mission in the Diocese of New Jersey he continued there until 1905 when he did general clerical work until 1910, when he was was advanced to the priesthood by the late Bishop Scarborough. From 1910 to 1914 he was Vicar of St. John's Chapel of Christ Church, Trenton, N. J., and from January to November, 1914, he was assistant at Trinity Church in Trenton, N. J.

CLERGY CHANGES

The Rev. John Howard Lever, who has been serving as minister-in-charge of the Free Church of St. John, Kensington, beginning last June, has been chosen as Rector and in that capacity assumed charge of the Parish on October 18. Before coming to St. John Free Church, Mr. Lever was assistant at All Saints, Worcester, Mass.

Mr. Lever was formerly Rector of the Church of the Advocate, 18th and Diamond streets, resigning in 1926. Subsequently he became Rector of Holy Trinity, Lincoln, Neb., going from there to Worcester, Mass., in 1930. He was born in Pawtucket, R. I., in 1886, and was educated at Brown University and the Cambridge Theological School. His first charge was Calvary, Pascoag, R. I. Following this he was Superintendent of the City Mission in St. Louis, Mo., from which place he was called to be Superintendent of Social Service in the Diocese of Michigan, and in 1922 came to the Advocate in this city.

The Rev. Spence A. Dunbar, who entered the ministry from St. Paul's Church, South Philadelphia, and following his ordination by Bishop Taitt became assistant to the Rev. Stanley V. Wilcox at St. Paul's, Chester, on December 1, assumes the rectorship of St. Andrew's Church in Spokane, State of Washington. Since 1931, when he resigned from St. Paul's, Chester, Mr. Dunbar was assistant at St. John's Church, Waterbury, Conn. Before going to Spokane, Mr. Dunbar spent a short time in this diocese visiting a number of old friends.

Warning!

Missionary appropriations have been cut to the bone. Salaries are on a minimum basis. Workers in the field are suffering from deferred furloughs and inadequate assistance due to a failure to fill vacancies. All of this because of a lack of money.

Bearing these burdens without complaint, our missionaries are faced with opportunities greater than ever for aggressive work. Inability to grasp these opportunities is their greatest trial.

Is the Church in the United States oblivious to these facts? Do we realize that our pledges this year for General Missions are at the rate of little more than two cents a week per communicant?

Do we realize that payments on this trivial pledge are far in arrears?

Do we realize how disastrous for the work of next year will be a large deficit in 1933?

Do we realize that the payments in October were less than one-half the amount due per month?

Do we realize what the work of Christian Missions means to a troubled world? Do we care?

How does your Diocese stand?

What is the record of your parish?

Is your personal pledge paid to date?

LEWIS B. FRANKLIN,
Treasurer, National Council.

November, 1933

NORRISTOWN CONVOCATION

The Convocation of Norristown held its Fall meeting on October 26 as the guests of the Rector and people of All Saints Church, Norristown. At the service of Holy Communion the Bishop of the Diocese officiated, assisted by Dean West and the Rev. H. L. Hannah, Rector of All Saints Church. There was a large attendance of delegates to Convocation and to Woman's Aid.

Following the service, in place of the usual report of the Missionary Committee, the Dean called for the report of the Evaluation, of which the Rev. Fordyce H. Argo was Chairman. Mr. Argo presented the report which consisted of a careful and complete study of the history of the six missions of the Convocation: Advent, Hatboro; Holy Trinity, Lansdale; Epiphany, Royersford; St. Anne's, Willow Grove; Trinity, Gulph Mills, and Holy Trinity, Polish, Conshohocken, and concluded with the definite recommendation that beginning with 1934 the Diocese reduce the amount of its support by 10% and ask that the missions assume this amount in addition to their present contributions. This recommendation was fully discussed at the afternoon session and adopted.

Reports of the missionaries revealed that in almost every case the Missions have been carrying on their work with vigor and courage under the adverse conditions prevalent today. St. Anne's Mission, Willow Grove, reported that their new Parish House is rapidly nearing completion and they fully expect to occupy it by Christmas.

The Woman's Aid elected Miss Lydia West as President, and Mrs. E. D. Crawford, Mrs. William C. Kent, and Miss Maria Blakiston, as Vice-Presidents; Mrs. Robinson, Secretary, and Mrs. C. Lester Taylor, Treasurer. They appropriated $350 to the building fund of St. Anne's, Willow Grove, and $110 to the House of the Holy Child, Ambler, for the expense of bus transportation to the Sunday services of St. Augustine's Church, Norristown.

CORRECTION

In the report of the South Philadelphia Convocation meeting in the last issue of THE CHURCH NEWS, the place of meeting did not appear, due to the dropping of a line of type. The Convocation was the guest of the Chapel of the Holy Communion, which saw to it that everything possible was done to give the Convocation a hospitable welcome, and to provide a most enjoyable supper.

RECTOR ADOPTS SUGGESTED CHURCH SCHOOL CHANGES

The Rev. T. Leslie Gossling, Rector of the Church of the Advocate, in a communication to the Department of Religious Education of the Diocese, expresses his appreciation of the services rendered the Church School of his parish in the recent survey conducted by Miss Elizabeth Frazier, the Department's Field Secretary.

Miss Frazier spent six Sundays at the Advocate, Mr. Gossling reports, and also held several conferences with individual teachers during the week. "We are deeply indebted to the Department and feel that Miss Frazier has rendered us a real service," Mr. Gossling says. "As a result of her observations, certain definite recommendations were made and were carefully considered by the Superintendent, Teachers and Officers. Six of the recommendations were adopted and put into practice."

The recommendations adopted were:

Change of teaching emphasis from informational to experience- or activity-centered.

Formation of an Executive Council.

Formation of a Student Council.

Spreading of classes over the building to avoid crowding and interference. Having a table for each class, and space for working materials.

Longer session.

Opening service of the nature of worship.

IMPROVEMENTS COMPLETED AT ST. JAMES THE LESS

The interior of St. James the Less, Falls of Schuylkill, has been improved by pointing the stone walls of the aisles, the west end, and the porch. The work was undertaken to relieve a mason who was unemployed. The walls, begun in 1846, had been patched here and there, from time to time, by various hands. The metal rood screen has been decorated with gold and color by Valentine F. d'Ogries, the stained glass maker of New Hope. It was given by the late Moro Phillips in 1878, in memory of Emma Louise Phillips, the family being responsible for the recent improvement.

MEETING ON CHILD LABOR

On Monday, December 4, a meeting will be held at Warburton House, 20th and Sansom streets, at 11.30 o'clock, on the subject of "The Federal Child Labor Amendment," under the auspices of the Philadelphia and Montgomery County Leagues of Women Voters. Speakers include Miss Charlotte Carr, Secretary, Pennsylvania Department of Labor and Industry; Miss Beatrice McConnell, Director, Bureau of Women and Children; James Siedel, of New York, Director of Legislation, National Child Labor Committee. An 80-cent luncheon will be served at 1 o'clock.

A Resolution Adopted by the House of Bishops

"Having heard from the Presiding Bishop a comprehensive statement of the Missionary conditions of the Church, as reflected in the recent findings of the National Council, and the dangers attending any further policy of retrenchment in the domestic and foreign fields, we, the Bishops of the Church, in council assembled, express the strong conviction that a fresh and vigorous impulse should be given throughout the Church to the cause of Missions.

"We believe that, despite the urgency of maintaining our diocesan and parochial institutions, one of the chief perils attending the present situation, unless carefully guarded against, will be apathy to the Missionary cause, and a consequent loss of the spiritual values which Missionary endeavor represents. We call upon the Bishops, clergy and laity of our Church to give serious heed to this matter, that fulfillment of the express command of our Lord may not be hindered or frustrated.

"We appeal for a renewed adherence to that ***principle of partnership,*** which increases the sense of solidarity in our efforts in prosecuting the whole of the Church's Mission.

"We strongly urge that Dioceses and Parishes throughout the Church address themselves to a careful and prayerful consideration of this matter."

Davenport, Iowa, Nov. 9, 1933

WILLIAM CLEAVER

Calvary Church, Conshohocken, on October 31, lost a faithful and devoted member who for 44 years served upon the Vestry of the Church. His death was the first break in the Vestry in 13 years, the members having served for terms ranging from 13 to 47 years, and the nine vestrymen establishing an average of 28 years of service.

Mr. Cleaver was for 50 years a highly valued employee of the Alan Wood Iron and Steel Co., and was for over 30 years a member of the School Board, for many years being the Chairman of the Board. Conspicuous fidelity to every trust characterized his life and his fine influence, faithful service and cheerful disposition will be greatly missed by his many friends in Church and community.

The burial service took place from the Church which he loved and where he worshipped with unfailing regularity until failing strength in the last few months of his life confined him to his home.

"May he rest in peace and may light perpetual shine upon him."

MEMORIALS DEDICATED AT ST. LUKE, BUSTLETON

The Rev. John Norris, Rector of St. Luke's, Bustleton, officiated at the recent dedication of a new set of red silk Altar hangings and Communion linens, in memory of the late Elias Toy, for many years a communicant of the Church. The memorials were the gift of the members of Mr. Toy's family. Mr. Toy died about a year ago at the age of 89 years. He was employed by the Pennsylvania Railroad until his retirement on age. Mr. Toy was the conductor on the Pennsylvania Railroad train, which conveyed the body of Abraham Lincoln from Philadelphia to New York.

OFFICIANT AT BURIAL

In last month's report of the Burial Services for Deaconess Sanford it was erroneously stated that the Rev. Albert W. Eastburn was in charge of the service. The priest in charge was the Rev. William B. Guion, Chaplain of Christ Church Hospital. Mr. Eastburn assisted at the invitation of the Chaplain, as Deaconess Sanford worked as a Deaconess with Mr. Eastburn at St. Barnabas up to her last illness. Mr. Eastburn read the Lesson in the Chapel and said a prayer at the grave. All the rest of the service was conducted by the Chaplain.

SUGGESTED CHRISTMAS GIFTS FOR CHILDREN

Parents, grandparents, godparents, aunts and uncles—the Department of Religious Education suggests that the following religious books will make most suitable and acceptable Christmas presents for your boys and girls.

Ages 5-8 Years

The Little Children's Bible. $1.00, MacMillan (new edition). Best Biblical selections for primary children.

The Christ Child; Petersham. $2.00, Doubleday, Doran & Co. Bible version of the Christmas story, beautifully illustrated.

Bible Story Book; Danielson. $2.50, Pilgrim Press. Best single book of Bible stories for boys and girls.

Ages 9-13 Years

The Older Children's Bible. $1.25, MacMillan.

The Children's Kingdom; Watts. $2.00, Alfred Knopf Co. Prayers and meditations.

The Boy Jesus and His Companions; Jones. $1.00, MacMillan (new edition).

How One Man Changed the World; Blanchard. $1.50, Pilgrim Press. A life of Jesus.

Garden of Eden; Hodges. $1.75, Houghton, Mifflin Co. Early Old Testament stories.

Castle of Zion; Hodges. $1.75, Houghton, Mifflin Co. Later Old Testament stories.

14 Years and Up

By an Unknown Disciple; Anonymous. $1.25, Doubleday, Doran & Co. The story of Jesus by an imaginary disciple.

Romance of the Book of Common Prayer; Burgess. $1.50, Morehouse. Interesting account of the growth of the American Prayer Book.

In the Presence; Jones and Prichard. $1.25, MacMillan. Young communicants' devotional manual.

Christian Symbolism; Wilson. 18c, Morehouse. Helps to understanding the symbols of the Church.

A Prayer Book for Boys; Cropper. $1.00, MacMillan. Useful and simple prayers for boys, and girls, too.

Créches and Cut-outs

The Christ Child Créche; Petersham. 50c. Of cardboard ready to set up.

The Nativity Scene. $3.50 and $5.00. In wood; price varies according to number of figures.

The Manger Scene. 10c, Woolworth's. Cardboard, to be cut out.

Holy Night Panels. Ideal School Supply. 50c. Four colorful panel posters to be cut out and pasted.

Selfishness takes the largest possible profit and then is mystified when prosperity vanishes.—*St. Andrew's Cross.*

..Christmas Legend..

WHEN Mary bathed her Little Boy,
A troop of angels came,
And filled the stall to byre wall
With chiming, pure acclaim.

Among the joyous company
Were two large seraphim,
Who asked if they would be allowed
To help in bathing Him.

"You will forgive me," Mary said
In manner sage and mild,
"But mothers only, I believe,
Know how to bathe a child."

Then master cherub led the choir
With Joseph's pilgrim staff,
While angel wings did magic things
To make the Baby laugh.

—E. COLLINS

STUDENTS ADDRESS SPECIAL SERVICE AT SWARTHMORE

Three students of Swarthmore College addressed a special service in Trinity Church, Swarthmore, on Sunday, November 12.

David H. Scull, a Friend, reviewed the mobilization of youth for world peace. John H. Nixon, a Presbyterian, told of his experiences during the past summer as a member of the College Peace Caravans which covered some 6,000 miles in the middle west. Shirley Davis, an Episcopalian, whose home is in Geneva, Switzerland, interpreted the feeling of young people of many nations, especially as expressed by their spokesman, James Green, a Senior at Yale, at the Disarmament Conference.

Miss Davis told of the thrill that she had as a child watching the parade of the victorious Allied troops in Paris, and then of the disillusionment when she was taken into one of the great hospitals to distribute flowers to the wounded. She concluded, "We are not afraid, but we, the young people of the world believe that we have a higher allegiance that compels us to demand and work for international good-will."

NURSES' GUILD ARRANGES FOR CHRISTMAS SERVICE

St. Barnabas Guild for Nurses will hold its Annual Christmas Service on Thursday, December 21, in Holy Trinity Memorial Chapel, 22nd and Spruce streets, at 8 P. M. Bishop Taitt, Honorary Chaplain of the Guild, will deliver the address. The choir will comprise the Graduate Nurses Chorus under the direction of Miss Edith Myfanway Morgan. Following the service the chorus will give a program of Christmas Carols. This chorus was given its initial start by the Philadelphia branch of St. Barnabas Guild. The Philadelphia branch also contributes to the salary of Miss Hicks, Superintendent of St. Luke's Hospital, Porto Rico. The Guild will hold its annual meeting for the election of officers in the third week of January.

An Indian Young People's Fellowship in So. Dakota

By Ellen Newhall

Among the many delightful experiences of my bit of service as a volunteer missionary in the South Dakota field during the past summer, those which made a deep and joyous impression include my contacts and associations with the Indian boys and girls.

In fact, my first contact with the field to which I had been assigned was when I found myself right in the middle of a Young People's Fellowship Conference. Sister Annie Horner, who is a Church Army worker, was with me, and when we arrived at Fort Thompson on a hot and dusty Saturday afternoon, with the thermometer at 105 in the shade, the Fellowship Conference was in full swing. It was a most inspiring gathering, and my only regret was that our Young People's Fellowship back home did not have the opportunity of witnessing the spirit and enthusiasm with which the Indian boys and girls entered into the social as well as religious program of the Conference.

All the Indian young people from the Crow Creek Reservation and from Lower Brule, the latter a Reservation across the Missouri River from Crow Creek, had sent representatives to this Conference. After our first meeting, where each one was called on and told what Chapel he or she came from, the whole Conference went over to the girls' dormitory beside the public school and sat down to a real Young People's Fellowship banquet. And what a jolly time we had. The Indian boys and girls did stunts, sang songs in the Dakota tongue and in English, and gave speeches of greetings from their Chapels.

From the banquet we went to the "gym," where we had an Indian speaker talk to us. At the end of the address we played games and danced with the Indian boys and girls, and promptly at 11 o'clock everything stopped and we all attended a Service of Preparation for a Corporate Communion scheduled for 7.30 the next morning.

Everybody was present at the Communion Service. Upon finishing a rather hilarious breakfast we played baseball and other games until the 11 o'clock service, which was mostly in the Dakota tongue. Even though I did not understand all that was said, I felt it, and believe all those who were there felt the same, for no one was trying to outdress any one else, and no one was whispering to her neighbor that Susie Jones had on her last year's hat, or that she didn't see how Betty Smith could afford a new dress now.

The men and boys were on one side of the church at this service and the women and the girls on the other, which made me feel as though I were back in Philadelphia at Quaker Meeting. All that Sunday we played and sang, planning the work for the Young People in the coming year. The day was brought to a close with "Sunset Prayers." This was a beautiful service, everyone putting their whole selves into it, and especially in the singing.

This etching shows Miss Ellen Newhall with one of the groups of Sioux Indian children among whom she worked as a Volunteer Missionary from this Diocese last summer. The picture was taken in August at the Crow Creek Mission, Fort Thompson, South Dakota. The small boy and girl on the extreme left of the group, together with other members of their family, were drowned following a cloudburst early in September that sent a torrent of water through the ravine in which their home was situated, destroying the home and carrying the family to death.

At this service, held just as the sun was sinking in the west, everybody gathered in front of the Church, and, as the closing prayer and the Benediction was said, the fading rays of the setting sun were dimmed and dulled by the approach of night. Afterwards we all sat around and sang more hymns until retiring time at 11 o'clock.

Next morning, Monday, breakfast was served down by the Missouri River, and after a final game of baseball there was an "Echo Meeting" and a discussion of the kind of Conference that was wanted next year. Then the hymn "Follow the Gleam" was sung, good-byes were exchanged, and the Conference came to an end with everybody making for home.

So passed my first three days as a volunteer missionary, and how much it meant to me when I looked into the faces of those Indian boys and girls, and realized how much Christ meant to them. I felt that if our people back home could only see how the Church, through its splendid body of missionary priests and other trained workers, is bringing the message and life of the Gospel into the lives of these native American Indians, there would be no need for appeals to support this work.

The biggest event of the past summer, and of each summer, is the meeting of the Indian Convocation. This was subsequent to the Young People's Conference. Representatives from all the Missions and Chapels of the Niobrara Deanery comprised the Convocation, and the offerings of the men, women and the Young People's Fellowships were presented.

At Indian Convocation this year there were between two and three thousand people. Some of the families had driven nearly five hundred miles in horse and wagon with their household goods to be in attendance. If you could have seen, as I did, the look of Christ in those thousands of faces, you, too, would know that you were receiving much more than you would ever be able to give. You would see them sitting patiently and attentively through the English and Dakota of all the speeches, services, meetings. You would see them arising at sun-up preparing to attend early Communion; then standing in line for hours to get their food. Then, in the evening, standing in a huge circle on the open plain, the men and boys on one side and the women and girls on the other, with Bishop Roberts in the center, the tents and booths as a background, and overhead the sky a riot of joyous colors, you would hear the voices mingling in the

(*Continued on page 91*)

The Church News

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WHY NOT A CHRISTIAN CHRISTMAS?

Every year the clergy warn us that the great religious festival of Christmas is being so completely secularized by selfish commercial interests and thoughtless Christian people that it is in danger of losing its identity as a distinctively Christian anniversary and becoming just one more holiday between the revelry of Hallowe'en and the hilarious festivities of New Year's Eve.

But, like John the Baptist, they have been voices crying in the wilderness, for only a few listened to their appeal to prepare for the coming of the Lord, while an ever-increasing number continued the process of de-Christianizing Christmas and transforming it into something like the Saturnalia of Pagan Rome which it superseded in the early centuries of the Christian era, making it a day merely of recreation and amusement, dissociated in form and thought from its origin.

Mere denunciation of this unfortunate tendency has not been sufficient to check its progress. Therefore, Christian people who are interested in a Christian celebration of Christmas and in making its significance more real to our children must offer a positive program for its observance. They must not be so foolish as to say "Present-day Christmas cards are both bad art and bad poetry. Let's do away with cards at Christmas entirely." They must, rather, encourage the sale of Christian Christmas cards such as the Girls' Friendly Society publishes. It would be a mistake to try to banish Christmas trees, Yule logs, mistletoe, plum pudding, and turkey and its accessories, as our New England forefathers are said to have done. Rather should we retain all these, without allowing them to monopolize the center of the stage; for the spotlight at Christmas should be focussed on one figure only—Christ, the central character in the whole human drama.

The Department of Religious Education of the Diocese is making an effort to interest parishes in this matter from the point of view of the child's welfare. They recommend very highly a pamphlet, "How shall a Christian family celebrate Christmas?" which can be obtained free from the National Council, 281 Fourth Avenue, New York. Specifically they suggest that families and schools make more use of creches, carols, stories and plays, and that the place of Santa Claus be made clear by stories of St. Nicholas and by being Santa to some one. Good wishes must take the visible form of good actions. The English vicar was right when he said to his congregation, in appealing for the annual Christmas baskets, "What I want is not abstract good wishes, but concrete plum puddings," though he was unfortunate in his phraseology.

Gift-giving, however, must be freed from slavery to bad customs if it is to become truly Christian; it must not be a burdensome obligation or a bald exchange, but an outward and visible manifestation of a spirit of interest in some one we love. Lowell's lines are hackneyed and threadbare, but it is eternally true that no giving is Christian unless one gives himself with his gifts—which is sometimes a very difficult thing to do.

Above all, as the Department suggests, the family must go to Church to celebrate Christmas in a Christian way; they must give themselves to the Christ who was first given to them in Bethlehem's manger and who still gives himself gladly to the meek hearts who are willing to receive Him.

By these methods Christian people can make Christmas more Christian. For though the forces that degrade the day are strong, we have an unfailing ally in the heart of man himself. God has made man in His own image, and man therefore finds his greatest joy in doing occasionally what God is doing always, namely, giving. We need have no fear for the Church as long as it keeps the Incarnation at its center, for Christmas has been implanted in the heart of every man whom God has made, and when the anniversary of His greatest gift draws near, the Christmas spirit in man bursts its bonds and breaks forth to give as He gave. Man is never so much his real self as at Christmas.

THE YOUNG PEOPLE AND THE HOSPITAL

It was a splendid idea for the Young People's Fellowships of the Diocese to make the Episcopal Hospital Thanksgiving Offering the special objective of their fall work, and to present the Hospital's needs and take a collection for it on the last Sunday in November. Their example must have been an inspiration to other Church people, who gathered in our churches on the following Thursday, to make their own offering much more generous.

The Church of the future is assured of a large body of enthusiastic, well-informed, and consecrated workers, for from the fellowships of today will be

recruited the leaders and workers of the next twenty-five years. These young people have just demonstrated the qualities necessary for such leadership in the work they have done for the greatest of our Diocesan institutions. There should be a branch of the fellowship in every parish and mission in Pennsylvania.

THE WEST COMES EAST

We are accustomed to representatives of Western dioceses and missionary districts coming to the East to present their needs and enlist our support, but never before have we heard the strange reason for their Eastward trek that was given by a recent clerical visitor from California. When this prominent clergyman was asked why he should have to come from the rich region of Southern California to poor cities like Philadelphia to ask for help in his work, and why the Episcopal Church in the middle and far West had such a feeble following—"Was it because the Church was considered 'too high' by the descendents of the New England Puritans who first settled the West?", his reply was, "No. The weakness of the Episcopal Church is not because it seems 'too high,' but because it seems too 'high hat.'" He added that the Church was not popular with the people, and therefore small in numbers and weak in influence.

Which raises the question, "Is the Episcopal Church only a class church, and are we who talk most about Catholicity one of the least catholic in our clientele?" And is it possible that in the large cities of the West our laymen and women "high hat" their Protestant neighbors and then send their clergy East with hat in hand to ask our support because their neighbors won't help them? We hope not.

EVALUATIONS ARE IN ORDER

One of the by-products of the famous Wickersham investigation of Prohibition has been an epidemic of fact-finding commissions which have been feverishly making surveys of every department of our social and religious life. We Americans are like sheep in our passion for all trying to do the same kind of thing at the same time, whether it is cross words, or jig-saw puzzles, or singing popular songs, or fact-finding.

Since that is a national, and even a human characteristic, the Church naturally and wisely soon fell in line by marshalling a small army of fact-finding commissions, baptized "Evaluation Committees" and armed with long lead-pencils and formidable-looking questionnaires, to make investigations of her various activities. The most celebrated of these was the group of men and women who made a whole year's study of the work and worth of foreign missions, which they embodied in the much-debated report, "Rethinking Missions." Then followed investigations by the National Council, and an evaluation of the Diocese of Pennsylvania, and investigations of the Missions of the Diocese, to be followed soon, we suppose, by parishes making evaluations of their guilds, societies and Sunday Schools, and perhaps—who knows! some rectors are rash—even of their vestries.

The results of these efforts to survey the whole work of the Church will no doubt be helpful, for they will reveal to us both our weakness and our strength. In such a field as Diocesan Missions they will be sure to uncover some unpleasant facts; for it is evident to those who know conditions that a few missions should never have been started, that others are badly located and should be moved, and that many are most inadequately equipped and in dire need of more sympathy and support from the Diocese. But they will also discover what splendid progress some are making, and how bravely the missionaries are struggling against tremendous handicaps, and how encouraging the prospect for the future really is.

Of course, the most important work the Church is doing cannot be evaluated, for no mechanical measuring-rod can measure the spiritual and invisible. Nor can we rest satisfied with mere evaluations. All evaluations are like Lenten self-examination: they are a waste of effort unless they are followed by a resurrection to new life in the parish or institution that is evaluated. Such a resurrection we hope will follow the evaluations now being made.

HOLY SACRAMENT MARKS CENTRAL PARISH EVENT

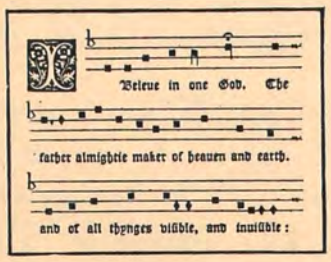
In commemoration of what it views as a central event in its history, the congregation of Holy Sacrament, Highland Park, on Sunday, November 19, marked with a special service the Twenty-fifth Anniversary of the dedication of the Parish House which was the first home of Holy Sacrament until the new Church in which the congregation is now worshipping was built a few years ago.

First steps for planting the Church in Highland Park were taken in 1906 when a survey was made. A year later the ground was purchased, and in August, 1908, ground was broken for the parish building. This was opened and dedicated in November of the same year. Prior to its completion services were held in private homes. The Parish House was the first public building erected in Highland Park. The Hhighland Park Improvement Association and the Highland Park Fire Company were organized in the basement of the Parish House.

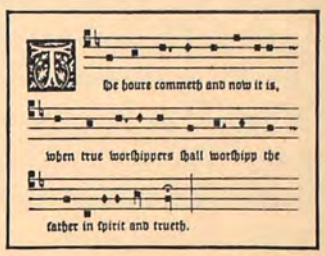
DOLLS AND TOYS ASKED FOR LENDING LIBRARY

St. Martha's House, Eighth street and Snyder avenue, is in need of dolls and toys to enable it to equip a new feature of its work, a Doll Lending Library and a Toy Lending Library. Scores of children to whom St. Martha's House ministers are entirely without dolls or toys. Through the inauguration of the Lending Library they are making an effort to loan the children dolls and toys they may take to their homes, and after they have enjoyed them for a while they are permitted to return them and receive a different doll or toy. Miss Higgins, the new Headworker, will be glad to hear from anyone who will be willing to help equip the Library with new or used dolls and toys.

Some people are like torches, the more you shake them, the more they shine.—*Selected.*



DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.

Boy Choirs

Although relatively few parish churches have choirs made up entirely of boys and men, the reason, in most cases, probably is that boys are thought to be too much trouble. The objections usually have to do with deportment in services, destructiveness outside of services, faulty musical results, and the like. And, no doubt, such objections are often based upon fact for, some choir boys are permitted to "get away" with almost anything. But that does not prove that boy choirs are foreordained nuisances. Exactly the same adverse criticism may fairly be directed against *some* mixed choirs. Deportment and musical results are not dependent upon the sex of the sopranos, but they *are* dependent upon a number of other things. If defense of questionable deportment on the part of choir boys were in order, it might be said with some point that misconduct during services is more easily overlooked when the offenders are boys aged 8 to 14 than when they are girls aged 16 to 22. But enough of that, for it is not the purpose of this article to set up excuses for misconduct under any circumstances. The fact is that misconduct is inexcusable.

Let us assume that a parish is about to organize a boy choir. What procedure is to be recommended? First of all, the Rector should be enthusiastic. So much must the choirmaster depend upon the courageous and unflinching support of his Rector in the formation of choir policies and in the exercise of discipline, that this enthusiasm will often be given the acid test. A well-trained and well-disciplined boy choir is a joy, but it will not just grow. Its up-bringing will cause many a disappointment and not a few heartaches.

We have, then, an enthusiastic Rector, and a choirmaster who is eager for the experiment, and who has a good memory and a sense of humor. His memory will never let him forget his childish reactions to fairness, to play, to mischief, to firmness, to the appeal to honor—an appeal that goes straight to every boy's heart. And his sense of humor will help him retain an even keel when the neighborhood Scout Troop conducts a Saturday hike in a snowstorm, and all the choir boys who can sing worth a cent belong to the neighborhood Scout Troop.

And, too, our choirmaster will know something (as much as he can learn beforehand, but far more after some experience) about the training of children's voices, and about the psychology involved in extracting a pleasing and useful tone out of a boyish throat. All this sounds very forbidding, but in practice it becomes delightfully thrilling. For all the while that the choirmaster is laboring to develop a fine musical *ensemble,* he is unconsciously moulding his youthful pupils into young men who know the meaning of co-operation, and who have been taught the importance of faithful, unselfish service to the Church.

How are those boyish throats to be selected? This writer believes a candidate should be chosen on the basis of three qualifications: good character, good scholarship, some musicianship—and in that order.

A little reflection will convince anyone that the first-named quality is important. The high mission of a choir, carrying, as it does, responsibility for the development of a proper spiritual atmosphere in a service, implies fine sensibility on the part of the members. Boys who have not been taught to show respect for authority, to appreciate the good in people and things about them, to strive toward some worthy ideal, are poor candidates for such responsible office.

As for good scholarship, every experienced choirmaster will agree that a singer who is three-fourths intelligence and one-fourth voice is a valuable chorister; but that one who is three-fourths voice and one-fourth intelligence is a white elephant.

So we come to the third requirement —musicianship. In selecting choir boys the musical test may be made very simple. Means will suggest themselves to the choirmaster to determine a boy's ability to "carry a tune," serviceableness of vocal range, and keenness of "musical ear."

The important thing is that a boy should *not* be admitted to the choir on the sole recommendation that he is the son of a vestryman!

There should be a goodly number of boys in the choir. Although there are exceptional instances of very small boy choirs that do remarkably fine singing, such choirs are indeed exceptions, and usually in such cases the small group that is in evidence represents the picked voices of a much larger group in training. Fifteen boys ranging in ages from 8 to 14 is a *small* group. Twenty-five would be much better. The ideal is to have the ages fairly evenly distributed —not too many little boys, and not too many who have reached 14 years of age. The very little boys are useless for the time being, and the older boys' voices have not much longer to last.

The chief difficulty in handling a boy choir is that of obtaining a sufficient number of rehearsals. Four weekly rehearsals of one hour each, for boys alone, are much more useful than two weekly rehearsals of two hours each. Short rehearsals are far more enlivened by enthusiasm and alertness; and there is a great advantage in rehearsing music at very frequent intervals, where children are concerned. Some choirmasters attempt to maintain good boy choirs with only one rehearsal each week. They are attempting the impossible. Not only should boys be rehearsed four times a week (certainly not less than twice a week) without the presence of the adults, but they should also be "warmed up" for fifteen or twenty minutes before each service. Because childish memories are so short, such last-minute freshening up is most valuable. In addition to these rehearsals it is necessary, of course, that there be one weekly rehearsal for the *full* choir.

The bugaboo of inexperienced choirmasters is discipline. While discipline is essential, it is not difficult to maintain, popular opinion to the contrary. And success in maintaining it will depend quite as much upon the type of boys in the choir as upon the choirmaster; hence the importance of selecting boys with character. But the important trick in maintaining good discipline during a choir rehearsal, if it be a trick, is to keep the boys so busy and so interested in what they are doing that they forget to misbehave. Pages might be written about

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Reminiscences of Study, Under Lynnwood Farnam

Some of His Views on Church Service Playing

By Robert H. Cato

(The name Lynnwood Farnam looms large in the recent development of concert organ playing in this country. For several years Mr. Robert H. Cato, Organist and Choirmaster of Christ Church, Philadelphia, was a pupil of Mr. Farnam. At the request of the Editor, Mr. Cato is contributing to this page a series of short articles, recalling his impressions of Mr. Farnam as an organ teacher.—Ed.)

The late Lynnwood Farnam has been generally acclaimed both in this country and abroad as one of the greatest organists of all time. His achievements were well known not only to church musicians, but to the musical profession as a whole, and his name, in organists' circles, stood for all that was foremost in the field of modern organ playing. His performances, in the opinion of the New York *Times*, were "the last word in organ playing."

It is felt by the writer, however, that too few people, perhaps, are aware of the keen interest he displayed in *church service* playing, especially amongst his pupils. He was ever eager to attend Guild services, for example, for which some one of his students was playing the organ, usually writing down his impressions and criticisms in his ever-present little notebook. These, of course, properly "came home" at the next lesson, often with examples and illustrations at the organ by Mr. Farnam himself.

His ideas on hymn playing, for instance, were very valuable and interesting. In the first place, he often transposed hymns down to suit congregational singing, being not only a facile transposer himself, but insisting that his pupils be able to do likewise, without hesitation. It was not unusual to hear him, at the Church of the Holy Communion in New York, play one verse of a hymn on the great diapasons alone, with swell uncoupled, and with no pedals; another verse on full swell and moderately full pedal with the box perhaps partly closed; another on moderately full great coupled to full swell, filling in the chords on the manuals (always strictly according to harmonic rule), with telling effect.

In the matter of anthem and service accompaniments, let it be said that he was an ardent foe of the "crescendo-pedal" or "one-footed" variety of organist. He took just as great pains and perhaps spent almost as much time in the preparation of his own accompaniments as in his recital pieces. As a consequence they were, quite naturally, works of art. In our organ lessons at the Curtis Institute it was not at all unusual for part of the time to be given over to a study of some difficult service or anthem accompaniment, such as Stanford's Magnificat in A, or Brahm's "How Lovely Is Thy Dwelling Place," to mention only one or two. In the latter, for example, he would not play the notes as written, the score being obviously piano music. The piece had, in effect, to be rearranged for the organ, frequent changes in registration and manuals being necessary. The actual accompanimental parts he would play on the great, building it up as necessary and often filling in here and there to give the choir plenty of support, then dropping back to some orchestral combination on swell or choir for the interludes.

In the Hallelujah Chorus from The Messiah, one of his particular points, in the places where the accompaniment is written an octave above the soprano, was to move it down in order that the part might not be covered up by the organ, which would, obviously, be fairly full. Another telling effect in this piece was the judicious and tasteful use of 16-ft. tone on the organ.

Needless to say, it was not only a treat but an education to hear these and many other accompaniments played by Mr. Farnam himself, embodying the perfection of technique and details, marvelous quality of rhythm, and all the other characteristics for which his playing was so justly famous.

(Continued from page 86)

this part of a choirmaster's duties, but precise prescriptions are useless as directions for handling children. No two boys are alike; no two choirmasters are alike; no two environments are alike. These conditions must be studied in each individual case, and methods of procedure adapted accordingly. The safest prescription is: "Keep busy."

CHOIR VESTMENTS NEEDED

The Rev. Waldo D. Parker, in charge of the Bucks County Missions, would appreciate the donation of any used choir vestments that might be available in any parish to help in outfitting a boys' choir that is being organized at Trinity Mission, Solebury. The Rev. George H. Boyd, minister-in-charge of Trinity Mission, has formed a group of 15 boys of the mission into a choir, and feels there may be some parish that can help in obtaining necessary vestments. Any parish willing to be of service may communicate direct with Mr. Boyd, at Solebury, Bucks County, or with Mr. Parker, at St. James Church, Langhorne.

BISHOP ROOTS TO ADDRESS DIOCESAN MASS MEETING IN HOLY TRINITY, DEC. 13

The Rt. Rev. Logan H. Roots, Bishop of the Missionary District of Hankow, China, and Miss Yi-Fang Wu, a Chinese woman of charm and power and internationally known as an educator, will be speakers at a Diocesan Mass Meeting, to be held on Wednesday night, December 13, under the auspices of the Field Department of the Diocese.

Arrangements for the Mass Meeting are being completed by a special committee of the Field Department with a view of giving the membership of the Church in this Diocese the opportunity of hearing direct from Bishop Roots and Dr. Wu an intimate story of conditions in China and the progress of missionary work and education in that country. The Mass Meeting will be held in Holy Trinity Church, 19th and Walnut streets, and the Field Department is hopeful as many as can will make it a point to be present.

In addition to the Field Department's plans, Mrs. John E. Hill, President of the Woman's Auxiliary of the Diocese, has arranged for Bishop Roots to make an address to the women of the Diocese at 3 P. M., on Thursday, December 14, at St. Luke's Church, Germantown. Following this meeting the Bishop will be the guest of the Auxiliary at a Tea in the Parish House.

Another meeting for women also has been arranged by Mrs. Hill at St. Paul's Church, Overbrook, when the Bishop and Dr. Wu will be entertained at luncheon. Both Bishop Roots and Dr. Wu will be in Philadelphia in connection with the United Foreign Missionary Conferences to be held December 13 to 15, inclusive, arrangements for which are being made by representatives of various communions and at which speakers, in addition to Bishop Roots and Dr. Wu, will include the Rev. E. Stanley Jones, Dr. Herman Chen-en Liu, President of the University of Shanghai; Miss Lillian L. Picken, a missionary and social worker in India and Divisional Commissioner of the Girl Guides, an organization in India similar to the Girl Scouts, and Dr. Charles R. Watson, President of the American University, Cairo, Egypt.

Bishop Roots, who is one of the founders of the Chung Hua Sheng Kung Hui (National Episcopal Church of China), has been Bishop of Hankow Missionary District since 1904 and is one of the best loved Bishops of the Church. Dr. Wu last July was a special delegate from China to the International Congress of Women at Chicago.

"Seeing Is Believing"

By Mrs. William J. Haines

"Yes, I can understand when you say a Settlement is a place where children may play and so get away from the dangers of the street. But I certainly can't see what you mean when you say the children are taught things during these play times. Isn't the school a place of learning? Aren't you duplicating?"

I looked at my friend and laughed. "Well, I see the only way I can answer your question is by showing you Saint Martha's Settlement House. There are two little adages often used. 'Seeing is believing' and 'There is no time like the present.' That being so, let us get into my car and drive down to the Settlement House."

"Here we are at Snyder avenue."

"What in the world has happened. Look at that crowd of children around the entrance?"

Again I laughed at my friend. "That, my dear, is not an accident, but an ordinary event. The children waiting to 'get in.' Let us ask them a few questions."

"Well, little mother, where are you going with that doll baby?"

"To the Well Baby's Clinic and Little Mothers' Club. My baby weighs one and a half ounces and is getting red cheeks."

"Little sister, what has happened to your baby?"

"She broke her head 'n' I'm taking her to the Dollies' Hospital."

"What do you do here, little one?"

"I belong to the Kitchen Garden."

"What do you do?"

"I'm a waiter."

"A what?"

"I waits to get in. Miss Duval says I's on der 'waiting list. I comes every time; maybe I'll be tooked."

"What a shame," my friend exclaimed. "Can't you do something? The idea this poor tot waiting to come in."

"Unfortunately, dear, I can't. The House is jammed to its utmost capacity, and this waiting list is growing to be as big as its membership."

"You mean you turn children and women away?"

"Not exactly. We never lose contact with them once they register or 'come in,' but we can't let them come regularly to any activity."

"Isn't there any time of day or any space in the house that isn't used?"

"No, the rooms are divided and scheduled hourly. There is no space but the topmost roof left. Why, last year our total attendance was 68,000, and this October it is 2,500 more than last October."

Very reverently under her breath I heard my friend say, "Oh, Lord—waiting outside the closed door."

I put my hand on her arm. "I know. That is how I feel. But it cannot be helped; we do the best we can. Some day we may be able to have a larger building. Some day, please God. But come, this is not what we came for exactly. I am going to prove to you, children do learn here."

"You're right. But I'm afraid I have started to be convinced all ready. I want to see the Kitchen Garden and the Little Mothers' Club, and the Well Baby's Clinic."

"Miss Higgins, I want you to know Mrs. Blank. I am trying to prove to Mrs. Blank that we do teach our children something besides play. Will you help me? Miss Higgins, Mrs. Blank, is the head of Saint Martha's House."

"Please, can ah gets mah dolly mended?"

"Indeed I will. I am never too busy to refuse a challenge like that."

"Suppose we begin at the beginning. Let's start up in the kindergarten room. Here are all our little mothers. What are you doing today?"

"Washing and ironing baby dollies' clothes."

"What else?"

"Washing my baby's face."

"How about mother's, too?"

"What's this? Your baby sick?"

"Mrs. Blank, this little play hospital and clinic have a very vital use. It may look like play to you. But if it does nothing else it gets the child over being afraid of the 'real doctor and clinic.' It teaches tiny rules of health and hygiene unobstrusively; besides the very beginning of housekeeping."

"I'm going to continue along this same line of home economics in my first attack to prove Mrs. Haines' statement, we do teach children. So we will go downstairs to the Kitchen Garden group. Let me tell you, as we go down, you will not find a garden but a real little kitchen. Why the name? In a garden, things grow, in our kitchen garden we plant the seeds of a

Little mothers doing the "family" wash.

housekeeper, and out of it will grow a little house mother. These little girls are just a step bigger than the ones upstairs."

"What are we doing today, Mrs. Nail?"

"This group is setting a table; this one washing our dishes. I'll ask them how? Bertha, will you tell Mrs. Blank what goes into the dish pan first?"

"Hot water and soap."

"Yes, but what dishes?"

"Glasses and then silver, then dishes, then pots and pans."

"What? All in the same water?"

"Oh, no." You change the water. But you scrape and rinse your dishes first, so the water doesn't get so dirty, any way. Not like my mother does at home. It makes me sick. So the other night I asked her if I could do the dishes the way I learned here. She gave me leave. 'N' she said they looked good, but it looked like an awful lot of fuss. But if I wanted to do it thata way I could. My big sister said they dried easy."

"Now, Mrs. Blank, let us go up stairs to the sewing school."

"Do children like to sew?

"Yes, two hundred and twenty-five of them. All beginning with samples."

"I'm sorry you can't see our big girls in their 'make over club.' Every dress they make is made over, and every hat. Really, the things are lovely."

"Our Scouts and Camp Fire girls go on ahead with cooking and home-making. But between them and our kitchen garden come our 'Little Home Makers.' From kitchen to attic we play our home games; and we are making a model of each room in the house, the way when we are grown up we would like our home to look."

"No, we haven't forgotten the mothers. They have their cooking school too."

"Do you believe now we learn as well as play?"

"Indeed I do. What a revelation. And the poor little waiters, Miss Higgins?"

"Who knows? Some day they, too, may have a chance."

The most lovable quality that any human can possess is tolerance. Tolerance is the vision that enables us to see things from another person's point of view. It is the generosity that concedes to others the right of their own opinion and their own peculiarities. It is the bigness that enables us to let people be happy in their own way instead of our way.

The New Head Worker at St. Martha's House

This introduces to our readers Miss Iris D. Higgins, recently appointed as Head Worker of St. Martha's Neighborhood House, Eighth street and Snyder avenue. Miss Higgins succeeded Mrs. Clarence Waterberry, who was Miss Dorothy Rasey, and who resigned when she married. Miss Higgins is the

third Head Worker to have served at St. Martha's House. Deaconess Jean W. Colesbery was the first head of the House, from its foundation in 1901 until her retirement from active management of the House three years ago.

Miss Higgins was recommended for the important post by Deaconess Colesbery, and the latter, at the request of THE CHURCH NEWS, furnishes the following information in relation to the appointment and the extensive experience which Miss Higgins brings to her position as Head Worker.

"After resigning from this beloved settlement," Deaconess Colesbery says, "I discovered the Board desired one of my occupations to be that of finding new head workers. After two months of interviewing, traveling to New York, also receiving many applicants here (30 in all) and their sponsors, writing and reading scores of letters, etc., one rainy day there blew into my wee home in St. James' Place a wide-awake, attractive, earnest young woman, who instantly arrested one's attention. Although it was not until much later I found what an extensive experience she had had, one could see in ten minutes that she loved people and knew how to work with and win them, be they young or old. Here's her record. Judge for yourself.

"While in preparatory school, a volunteer in Lenox Hill Settlement, New York.

"Then in story telling groups and clubs in a library.

"Majored at Russell Sage College in Physical Education, Community Group work and Health Education.

"New York University and Columbia College, special courses.

"In Union Settlement House (one of largest in New York) she showed to experienced workers undoubted executive ability.

"Assistant Director of Health Education in New York Tuberculosis Association. Here organized Health Education and Exhibit Departments; also Speakers' Bureau.

"As Executive Secretary of Brooklyn Camp Fire Girls (where she also conducted camps and was recreational director) she worked not only with normal girls, but in poor districts and in correctional institutions.

"Organized babies' clinics, and had experience among the blind.

"Investigated white slavery of girls under 16 years and did personal case work.

"For five years conducted classes in Leadership and Camp Management in Hunter College.

"Although her activities have not included Church societies, she and her father, Captain Higgins, a retired army officer, have been devout members of the Church in New York and in Northern New Jersey.

"If this is not enough to ask for in a leader, what else shall we add?"

Some Views of Bishop White

Those interested can obtain a few of several tracts published years ago by The Episcopal Tract Society of Philadelphia.

TITLES

1. ***"Bishop White and the American Episcopal Church."***
2. ***"Sketch of the Beginnings of the Church in the United States."***
3. ***"The Church in England and the Episcopal Church in America."***

PRICE: TEN CENTS EACH

Apply to **Mr. Richard Ormiston,** care of The Episcopal Tract Society, in the Church House, 202 S. 19th Street, Philadelphia.

CONGREGATION SEES HOPES OF YEAR BEING FULFILLED

On Christmas Day one of our congregations is looking forward to the fulfillment of years of dreams and hopes when the first services in its new building—a combination Chapel and Parish House—will be held. The congregation is that of St. Anne's, Willow Grove.

Bishop Taitt, on August 4, officiated at the breaking of ground for the new building and work on the structure has progressed to the extent that the contractor has assured the Dean of the Norristown Convocation, the Rev. Stanley R. West, and the missionary-in-charge, the Rev. George A. Anderson, that it will be ready for the first services on Christmas Day.

Mr. Anderson is arranging to convert the original building that has been the home of the mission for many years into a children's Chapel. It will be equipped to meet the needs of the children with small chairs, pictures, etc., so that the children may have their own worship services and learn to worship by experiencing the act of worship. The children will receive their religious instruction in this building also. It is believed to be the only instance in the Diocese where a congregation has a separate building devoted exclusively to the religious training of children. Mr. Anderson also reports 100 new members have been added to the Church school during the past four months.

With the new building rapidly approaching completion the members of the congregation are putting forth their best efforts to strengthen and widen the influence of St. Anne's throughout the field to which it ministers. The new building is not only considered by many as one of the finest pieces of architecture in the Diocese, but is also providing missionary work with the adequate equipment that will enable the mission to serve more efficiently. The Chapel, it is said, will seat 300, and the room below provides accommodations for 150 more.

If you ever hear a vestryman saying that important business affairs prevent his attending vestry meeting or Church services, tell him about this one: President Roosevelt, who is senior warden of St. James Church, Hyde Park, New York, arrived in Hyde Park on a recent Saturday. On Sunday he attended Church as usual, entertained guests at lunch and dinner, inspected a conservation camp some miles distant, reviewed some National Guard troops, and attended a Vestry meeting from 8.30 to 10 P.M., working on some government affairs after that. He also requested that another Vestry meeting be held on his next visit to Hyde Park.

Mediator Chapel Conducts "Week of Visitation" to the Homes of More Than 1,800 Communicants

Under direction of the Rev. Granville Taylor, Vicar of Mediator Chapel in West Philadelphia, "A Week of Visitation" was conducted in the early part of the past month, when a volunteer group of men and women communicants called on each household represented in the more than 1,800 communicant membership of the Chapel.

The purpose of the Visitation was partly to extend the spirit of fellowship among the many members of the Chapel, but chiefly to obtain the cooperation of every member in a clearly defined program—without mention of money. Reports of the results of the Visitation which have been completed up to the time this article was written, indicate, it was said, a wide appreciation of the spirit of the undertaking and a generous desire to participate in every way possible.

Seventy-five men and women were assigned to make the calls. The program was based on several convictions. First: there can be no real national recovery unless builded on Christian foundations. that it is not enough to say, "We Do Our Part," but it is necessary for every Christian to say, "I Will Do My Christian Part." Second: that if men and women are going to be Christians, they ought to do the things each day which Christians naturally and normally do. Among these Christian essentials certainly will be found daily prayer, regular worship, reading the Bible, daily Christian service, and a spirit which seeks always to do the Master's will.

The 75 visitors were supplied with lists of names of persons upon whom they were to call, and with a form of pledge to be signed by each communicant visited, to strive more earnestly and sincerely, at least for one year, to do definite things.

The form of pledge was as follows:

BELIEVING that the hope of a better world lies in the application of the life and teaching of Jesus to the commonplace things of each day, and

BELIEVING that as a professing Christian I should do each day those things that are fundamentally Christian in character, and

BELIEVING that the only way to reconstruct a better and enduring civilization is by following the admonition of Jesus when He said, "Seek ye FIRST the Kingdom of God and His righteousness"

I DO HEREBY RESOLVE, for at least one year, to co-operate with the fellow-members of my church, the Chapel of the Mediator, and with God's help, will earnestly and sincerely:

PRAY DAILY—Using one or more of the suggested prayers, or others for the same purposes found in the Prayer Book.

WORSHIP—At least once each Sunday, if humanly possible, in my church. When that is not possible, then in another church.

READ AND MEDITATE at least once each week on a suggested part of God's Holy Word. (Suggestions will be made in the weekly Church Leaflet.)

GIVE SOME TIME each week for definite Christian service—to the Church, individuals, or a Christian cause designed to promote the welfare of Christ's Kingdom. (The Vicar will aid any seeking such opportunities.)

BEGIN, LIVE, AND END each day in the spirit of the words, "Lord, what wouldest Thou have me to do?"

CHURCH CLUB SPEAKERS FOR DECEMBER 7 DINNER

Speakers at the Annual Dinner of The Church Club, on December 7, will include Bishop Taitt, the Rev. W. Russell Bowie, Rector of Grace Church, New York, and the Rev. Howard R. Weir, Rector of Holy Trinity, Philadelphia. The music will be in charge of Mr. Edward Shippen Barnes, Organist and Choirmaster of St. Stephen's, Philadelphia. The dinner will be given in the Manufacturers' and Bankers' Club, Broad and Walnut streets, at 6.30 P. M.

Either clergymen or laymen may come as guests. Every member of the Club is asked to have his Rector present, and if the member finds another member has already pre-empted the Rector, then he is asked to bring a layman. Dinner cards are $2.00 each and will be mailed to each subscriber for himself and his guests on December 5. Requests for tickets should be sent to the Treasurer, Mr. John B. Lear, 1726 Fidelity-Philadelphia Trust Building (Phone, Kingsley 0666).

A SERVICE OF 25 YEARS RECEIVES RECOGNITION

Miss Amelia S. Diller, who has been in charge of the patients in the Harrison Home at the Episcopal Hospital, completed twenty-five years of service on November 16. The Board of Managers have written her a letter thanking her for her work and enclosing a check for $200.

(*Continued from page 83*)

Dakota tongue in praise to Him whose love and mercy embraces the people of every race and tongue and country.

Yes, the Church *is* at work among the Indians of South Dakota, in a field that is ripening for the harvest.

CONFIRMATION SCHEDULE FOR DECEMBER AND JANUARY

December 1.—Friday.
Evg.—Stonehurst, St. Giles.

December 3.—First Sunday in Advent.
P. M.—Phila., St. James the Less.
Evg.—Kensington, St. Barnabas.

December 5.—Tuesday.
Evg.—Germantown, Nativity Chapel.

December 6.—Wednesday.
Evg.—Roxborough, St. Timothy.

December 10.—Second Sunday in Advent.
A. M.—Germantown, St. Luke.
Evg.—Holmesburg, Emmanuel.

December 14.—Thursday.
Evg.—Perkiomen, St. James.

December 17.—Third Sunday in Advent.
A. M.—Germantown, Calvary.
P. M.—Ardmore, St. George.
Evg.—Phila., St. Paul.

December 19.—Tuesday.
Evg.—Roxborough, St. Alban.

December 22.—Friday.
Evg.—Manayunk, St. Mary.

December 24.—Fourth Sunday in Advent.
A. M.—Germantown, St. Peter.
P. M.—Rhawnhurst, Ascension.
Evg.—Phila., St. Matthias.

December 25.—Christmas Day.
P. M.—Phila., Merciful Saviour.

December 31.—First Sunday After Christmas.
A. M.—Rockledge, Holy Nativity.
P. M.—Phila., Redemption.

January 5.—Friday.
Evg.—Phila., St. John Free.

January 7.—First Sunday After Epiphany.
A. M.—Chestnut Hill, St. Paul.
Evg.—Manayunk, St. David.

January 10.—Wednesday.
Evg.—Tacony, Holy Innocents.

January 12.—Friday.
Evg.—Aramingo, St. Paul.

January 14.—Second Sunday After Epiphany.
A. M.—Meadowbrook, Huntingdon Valley.
P. M.—Phila., All Souls.
Evg.—Crescentville, All Saints.

January 17.—Wednesday.
Evg.—Franklinville, Christ Church.

January 19.—Friday.
Evg.—Phila., Annunciation.

January 21.—Third Sunday After Epiphany.
A. M.—Chestnut Hill, St. Martin-in-the-Fields.
P. M.—Branchtown, House of Prayer.
Evg.—Germantown, Christ Church and St. Michael.

January 24.—Wednesday.
Evg.—Venango, St. George.

January 26.—Friday.
Evg.—Richmond, St. George.

January 28.—Septuagesima Sunday.
A. M.—Oxford, Trinity.
P. M.—Bridesburg, St. Stephen.
Evg.—Phila., Zion.

Y. P. F. Adopts Thanksgiving Offering for Episcopal Hospital as Service Project

Of their own initiative and actuated by the desire to render a Diocesan service the Young People's Fellowships of the Diocese last month adopted the Thanksgiving Offering for the Episcopal Hospital as their Service Project.

In addition to a special offering in each Fellowship to be included in the offerings of the congregation on Thanksgiving Day, the members of the Fellowships decided to coöperate in a united effort to canvass all the members of their families and their friends among the congregation in the hope of stimulating interest in the hospital and encouraging more generous contributions to the Thanksgiving Day offering.

The Service Project made its first appearance at the Annual Week-end Conference of Fellowship Presidents which was held at the Holiday House of Holy Trinity Parish in Sellersville. It was presented by the President of the Diocesan Fellowship as a suggested service objective and met with the immediate approval of every member present. A special meeting of the Diocesan Commission on Young People was called immediately following the Presidents' Conference with the following result:

That the Thanksgiving Day Offering for the Episcopal Hospital be adopted as the Service Project of the Young People's Fellowships of the Diocese.

That further, November 19, be set aside by every Fellowship in the Diocese as "Hospital Night" and that every Fellowship have a special speaker on this night to present the work of the hospital and its needs.

That the Fellowships during the week following November 19 conduct an every member canvass of their congregations and tell about the hospital and its work and ask each to give to the Thanksgiving Day Offering.

That on the Sunday preceding Thanksgiving Day each Fellowship at its meeting make a special offering to be included in the offering of the congregation.

Following the adoption of the plan the Young People's organization sought and obtained the approval of the Board of Managers of the Hospital, and through Colonel Robert L. Montgomery, President, and Mr. John Ingersoll, Secretary of the Board, a meeting of representatives of the Fellowships was held at the hospital on Friday night, November 10, when the work and service and needs of the hospital were explained to the Young People.

An incident of this meeting was the unexpected appearance of Bishop Taitt. Somehow or other the Bishop had learned that the Fellowships were planning to work for the Thanksgiving Offering and so pleased was the Bishop with the spirit the Young People were showing he decided to go to the meeting. The Bishop's presence and an encouraging address he made gave considerable zest to the gathering and served to increase the interest and enthusiasm of the Young People. The Bishop told them that the hospital was very close to his heart and explained, when he was still a young man, before he was ordained to the ministry, he had conducted religious services in the hospital.

Following the meeting at the hospital the Fellowships prepared to put their program into execution. Upwards of fifty special speakers were assigned to represent the hospital at the Fellowship meetings on November 19. In a number of instances Rectors of parishes also arranged to give time to Fellowship speakers to address congregations at the morning services on November 19 and November 26. On Wednesday, November 15, at a joint Convocation meeting of Fellowships, held in St. Mark's Church, Frankford, Mr. Ingersoll, Secretary of the Hospital Board, addressed a group of more than 200 members of the Fellowships.

As this report of the initiative shown by the Young People was written in advance of Thanksgiving Day, it is not possible to give any information as to the offering at that day's services. Irrespective of this, however, it can be said that the spirit and the initiative of the Fellowships have received universal commendation, and that their eagerness to serve has brought many to think more deeply and earnestly of the possibilities which are at the command of the Church in a considerable group of Young People willing and wanting to serve.

"People at home," writes a missionary from the Orient, "understand far, far more than they once did, but I contend they still have not the faintest conception of the GRANDEUR of missions."

"Joy to the World"

A Christmas Play

This is a shortened arrangement of a play written by the Class in Religious Drama of the Diocesan Normal School, Miss Mary Simms, Leader. It has been given in several churches and has been translated into Spanish and produced in Cuba. Copies of the play, together with full information as to costuming, properties, etc., may be obtained at the Department of Religious Education in the Church House, together with other details which may be helpful in arranging for its presentation in any Church during the Christmas season.—Ed.

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SCENE I: Hills of Bethlehem (*Church lights out; flood lights, dark blue*).

CHARACTERS: David (*a Shepherd lad*); Jacob (*middle aged*); Benjamin (*old and deaf*); Herald Angel.

ALTO SOLO (*hidden voice*): "He Shall Feed His Flocks." (*From "The Messiah," Handel.*)

BENJAMIN (*coming in from right with Jacob*): Cold it is on the hills tonight, brother; I'm glad my blanket is thick and my fire warm. I hope here we'll be till morning. The hills shelter us a bit, but the howling of the wind seems loud, even in my deaf old ears. A shepherd's life is a hard one, aye, and lonely too, with only his thoughts and his fire for company. Where's the lad? Where's David?

JACOB: He's gone down yonder, Father Benjamin, to gather a bundle of sticks for the fire. The flocks need close watching these nights, for wolves are prowling, and you know a wolf has no love for a fire. But it's time the lad was back.

BENJAMIN: Yes, the night grows cold, and my old bones shiver with the chill of it. Sticks are not hard to find; but David seems, of late, to like his own company. He's a queer lad. Like as not he's now sitting on a rock counting the stars, with no thought of the sticks, or the fire or the flocks.

JACOB: Nay, Father Benjamin, you do the lad wrong—here he is now. (*Enter David, left, with a bundle of sticks.*)

DAVID: Ho! my companions! Our fire will burn bright tonight, and send its light and warmth far out over the hills. Sir wolf will not dare come near, and the flocks will be safe.

JACOB: You tarried long, lad. Father Benjamin and I wondered. Come, build thy fire quickly, lest good old Benjamin feel too cold. (*David begins to build fire; sticks and red light.*)

BENJAMIN: Aye, lad, too old I'm growing for a shepherd's life. No longer am I able even to go seeking the stray lambs and my heart is heavy.

JACOB: Say not so, Father Benjamin; thou art not thyself to speak so. (*Turns to David.*) But tell me, David, are many people abroad tonight?

DAVID: Aye, many; going their way to pay tribute to Caesar. The roads are crowded with camels, and many fine sights I saw, coming over the hills. Might be we'll have some travelers tonight. Well, our fire's bright and our hearts are warm, and we'll bid them welcome.

BENJAMIN: Glad I am not to be going over the hills tonight, friends; this fire is good enough for me, and close by it I'll stay. (*Rubs hands contentedly over fire.*)

DAVID: Father Benjamin, thou art thankful only for thy fire. Look up! Look at the wonder of the Heavens! Do they not remind thee that the Lord is watching over us on these lonely hills? O stars! Would I could fly to ye and learn your secrets!

JACOB: David, lad, thou dost waste much time in idle musings; away with thy foolish notions! Content thyself with things as they are. Think of thy fire and thy flocks. 'Twere better so.

DAVID: Perhaps it were; but somehow my soul sings within me tonight. I feel as though a voice bids me watch.

JACOB: Watch! What for must thou watch, but thy sheep?

DAVID: No, the sheep I love are forgotten tonight. A far greater thing fills my soul. It seems as though all Israel must awake. I cannot think the Lord will forget. What thinkest thou?

BENJAMIN: The great Prophets have spoken, son, and our fathers believed, but Israel must wait. The time will come, David, lad! It will come! Sit here by me, I have much I can tell thee. Thou art dear to me, David, yea, dear as mine own son, but thou art a dreamer—and yet there were dreamers of old among our people—dreamers who were great and mighty Prophets—

DAVID (*interrupting*): Tell me of them, Benjamin; I would learn much of thee. Is there to be no end of Israel's oppression? Thou art an old man, bound down by the wrongs done to us. Oh, there must be a way out. Tell me of the promises the Prophets made. Will a new day ever come?

BENJAMIN: Thy thoughts come quickly, son. Come, Jacob, sit thee down, also. (*Prays*) Oh God of Israel, send down Thy Light, and Thy Truth, that they may lead us into paths of understanding and peace. Amen.

JACOB and DAVID: Amen.

BENJAMIN: Long ago, one great Prophet said: "Out of Bethlehem shall come forth He that is to be Ruler in Israel."

DAVID (*excitedly*): Our Bethlehem, in these very hills of Judah?

BENJAMIN: The same, and how it rejoices my old heart, when I think on it. Oh, that we might see that Ruler! (*Prays*) O God, let the cry of Thy

people Israel come unto Thee. Save us and help us, we humbly beseech Thee. Amen.

DAVID: Go on, Father Benjamin, do the Prophets say more?

BENJAMIN: The mighty Isaiah hath spoken—Hark! There is one calling! Clear the way; level the high road for our God across the desert; smooth the rough places; and the Eternal Glory shall be revealed before the eyes of all. For He shall feed His flocks like a shepherd; He shall gather the lambs in His arms, and carry them in His bosom, and shall gently lead those that are with young.

DAVID: A Shepherd of Israel!

JACOB (*prays*): O God, the great Shepherd of us all, show us Thy paths, that we may come nearer and nearer to the Glory of Thy Blessed promise fulfilled, and so find rest and peace in Thee. Amen.

BENJAMIN and DAVID: Amen.

(*A strange light shows all about; flood lights, green.*)

DAVID (*frightened*): Look, friends! What is this unseemly light?

JACOB (*excited*): I cannot tell! We must call the flocks, lest a storm is gathering.

BENJAMIN: My eyes are old—the light of the fire is all I see; but perhaps it were better. (*The light grows brighter and brighter, and in the light stands the Angel. David and Jacob are frightened and beckon to Benjamin, who sits with his back to the Angel and does not see or hear them.*)

ANGEL (*standing in Pulpit*): Fear not, for behold, I bring you tidings of great joy which shall be to all people, for unto you is born this day, in the city of David, a SAVIOUR which is CHRIST the LORD.

(*David still points, and at last Benjamin turns around, and when he sees the Angel, falls on his face as though blinded.*)

ANGEL (*continues speaking*): And this shall be a sign unto you: Ye shall find the Babe wrapped in swaddling clothes and lying in a Manger.

(*Bright light fades as Angel goes off; blue flood lights on again.*)

DAVID: What can it mean, Jacob? Didst thou, too, see it? It seemed like a vision! And that light!

JACOB: Yea, lad, I saw. At first I feared, but now I know! (*Turns to help Benjamin.*) Come, Father Benjamin, we must leave thy fire, and go over the hills, the Lord hath spoken!

BENJAMIN: Nay, brother, I cannot go! What will become of our flocks?

JACOB: The Shepherd of Israel will care for them; as for us, good father, come!

BENJAMIN: Naught, then, can harm the flocks! We must be on our way! My heart chants with Isaiah of old—"Unto us a child is born; unto us a Son is given; and the government shall be upon His shoulders; and His name shall be called WONDERFUL, COUNSELLOR, the MIGHTY GOD, the EVERLASTING FATHER, the PRINCE OF PEACE!

DAVID: A KING is born tonight; a KING to reign in our hearts! Let us hasten, for we go to worship.

JACOB: Aye, friends, let us now go even to Bethlehem, and see this thing which is come to pass; which the Lord hath made known to us. Come! Let us worship this new-born KING!

(*Scene ends as Shepherds exit left, and blue flood light fades as Church lights go up. Congregational Hymn, No. 71, Old Hymnal tune.*)

SCENE II: The Stable in Bethlehem

CHARACTERS: Mary, Joseph, Jesus (*a light in a Manger*), Herald Angel, Four Angels (*Angels in background with Herald in center of group*).

(*Church lights out; flood lights, dark blue.*)

SOPRANO SOLO (*hidden voice*): Hymn 548, "Like Silver Lamps."

ANGEL CHORUS: Lullaby, "Away in a Manger."

MARY: Sleep, gentle Babe, rest undisturbed. Angels will guard Thy rude bed; dream of Thy greatness; Thou art a King. Sleep, for Thy mother is near.

JOSEPH: Mary, beloved one, a stable is a poor place for thee and the Babe. I would we had better quarter.

MARY: Love is not born in palaces always. It oft dwells in lonely places, and love has been born to us tonight. Be not disturbed about the stable. Angels care not where a King lies. He is a King alway.

JOSEPH: KING! GOD'S HOLY SON! And born in a stable! But see, Mary, Shepherds come nigh! (*Prays*) O Lord God of Israel, "let the incarnate presence of Thy little Son, shining forth from the Manger," lighten the hearts of those who seek, that they seeking may find, and finding may know, the truth and joy that is in Mary's heart. Amen.

(*As Shepherds enter, organ plays one verse of "It Came Upon a Midnight Clear."*)

JACOB: Peace! Didst ever know such Peace on Earth as fills this place, brothers? Here it must be we will find the King we come seeking, and joy fills my heart.

BENJAMIN: Ever since the Angel sang, my soul has been chanting "GLORY TO GOD IN THE HIGHEST!"

DAVID: "GLORY TO GOD IN THE HIGHEST," Ah, I too heard, "GLORY TO GOD IN THE HIGHEST!"

BENJAMIN: The voice said we would find Him wrapped in swaddling clothes lying in a Manger. See! Yonder is a Manger, and a Babe lies within! It must be He of whom the Angel sang! Come, let us approach and offer Him gifts.

DAVID: Aye, friends, let us tell Him of the joy of the Shepherds, as they came climbing Bethlehem's hills, seeking the Saviour of mankind.

JACOB (*convinced*): Brothers, it is the King we seek. Come, let us adore Him!

(Continued on page 99)

The Woman's Auxiliary Department

Edited by MARY B. SPAHR

The Profession of the Volunteer

Social Work is slowly but assuredly becoming a highly specialized job, and will eventually take its place side by side in the professional world with Law, Medicine, and the Ministry. This is *all to the good.* Our twentieth century civilization, with its countless intricate problems arising from the much-hammered-at, though nevertheless real, machine age, our overcrowded city life, our desolated rural communities—all these conditions demand trained minds to advise, adjust, encourage, and care for those individuals unable to fit into this complicated scheme of living; trained minds intellectually, plus the intensive study of specialized courses based upon these industrial, economic, and ethical problems: So the *lay*-person of the future will *not* be a Social Worker—which is, also, *all to the good.*

But the lay-person, as a volunteer, will, or could, occupy just as important and necessary a place in the field of Social Service activities as the professional worker. Whereas the volunteer cannot serve wisely or effectively without trained supervision, neither can the trained corps operate as efficiently without the service of the volunteer. One service complements the other; and, more and more, routine tasks will arise which can be delegated to the volunteer if, and this is a vital if, the volunteer is dependable. A sense of humor and dependableness are the fundamental essentials for the volunteer to possess; love and understanding of people will grow in the serving of them. The task of the volunteer is, in some ways, even more trying than that of the professional worker; she must be humble and obedient; willing to do what another has planned; patient and persistent under discouragement; hopeful and full of faith where results are invisible or unrecognizable or unweighable—it is a real soul-training task—but an infinitely worthwhile one.

There will always be, we hope, a certain number in the volunteer group who will eventually choose Social Work as their profession and who will be able to undertake the necessary training. We, of the Volunteers' Bureau of the Woman's Auxiliary, are particularly concerned at this time with the volunteer who expects to remain a volunteer always. These are the ones we want to line up as "professional" volunteers—individuals who dignify their tasks by their attitude of feeling as responsible in performing them as though a salary were forthcoming; who feel the supreme importance of a cheery word, a magazine, or a motor ride, given when promised. And who can say but what that cheery word is not as beneficial to the patient's morale as a tonsillectomy?

Our Diocese, with its thirty and more institutions, offers countless opportunities for service to this volunteer. The Volunteers' Bureau (address Mrs. W. H. Jefferys, Church House) already has listed a number of definite needs, representing a wide variety in type of services. It is almost certain that *your* special "talent" is needed; so enlist now in the "Professional" Volunteer Corps.

A. P. J.

Episcopal Hospital Unit of League for Service

One thousand four hundred and forty books, three thousand magazines and two hundred jigsaw puzzles have been distributed in the period between April 17 and October 20, to patients in the Episcopal Hospital and to members of the Harrison Home as part of the ministry of the Episcopal Hospital Unit of the Elizabeth Price Martin League for Service.

This League for Service, a special branch of the Woman's Auxiliary of the Diocese named in memory of the late Mrs. J. Willis Martin, came into being following the death of this outstanding Churchwoman and leader in the work of the Woman's Auxiliary, to carry on the type of missionary service in which Mrs. Martin had been engaged during a period of many years and to which she had given her untiring and consecrated devotion. As part of its service the League is actively engaged in ministering to the sick and suffering thousands in the Philadelphia General Hospital through its Philadelphia General Hospital Unit, and to the sick and suffering hundreds in our own Episcopal Hospital, through the Episcopal Hospital Unit.

One has only to pay a visit to either of these hospitals and talk to the patients to recognize the comfort and happiness which this League for Service is bringing to the sick and the injured, who are compelled to spend weeks and months in being restored to normalcy. In this one respect of a well-ordered and discriminating distribution of books and magazines, the League is doing an effective and greatly appreciated service which merits the support and co-operation of the members of every congregation in the Diocese. This review is the result of an observation of how the Episcopal Hospital Unit is functioning in our own hospital in not only seeing that all patients are supplied with reading matter, but that the patients receive the kind of book or magazine each desires, and also receives it with unbroken regularity during his or her stay in the hospital.

On April 17 last, Miss Gnade B. Jakob, of the Junior Woman's Auxiliary Branch of Calvary Church, Germantown, and a member of the Episcopal Hospital Unit of the League, came to the hospital with eighty books sent to her by interested friends in different parishes and started the League's new library. From this beginning the library has increased until it now numbers a total of 1,500 books.

On Mondays of each week Miss Ja-

kob, assisted by Mrs. John Sharkey and Mrs. Albert Frank, of the Junior Woman's Auxiliary Branch of All Saints, Moyamensing, visit all the hospital wards, and the men's and women's apartments in the Harrison Home. They have with them a small handcart filled with books and magazines and puzzles, and each patient of the hospital and each guest of the home is given the opportunity to select what he or she desires. Special attention is given to meet the wishes of children. Thursday is set aside for the arrangement and classification of all books, magazines or puzzles which have been contributed. Monday of every week, however, is "Library Day," and is the day when those who have read their selection of the previous week or are looking for new puzzles to work out are supplied with other material and the old material collected.

It is interesting to note that the choice of books covers a wide range of subjects, and to note also what some of the hospital patients have to say concerning the service.

"When I felt blue," said one of the patients, "the books that were given me made me feel happy, and all of them have been entertaining."

Another said: "I have never failed to take out a book every 'Library Day,' and since I have been here I have had many books to enjoy. They have been entertaining, educational, and in every way helpful. I'm proud of the library." This patient has been in the hospital eighteen months and many times has been homesick. She is the mother of two boys, and because of her illness the boys are living with their grandmother in a distant city, and the mother can only see them twice a year.

"I have spent many an hour reading the good books Miss Jakob has brought to me," says another, "and 'Library Day' is a day to look forward to."

A patient in the woman's surgical ward said to Miss Jakob: "Lady, give me a book with easy words, for I am not a good scholar."

An old man of 80 years said: "Got any *Good Housekeeping* or *Ladies' Home Journals?* You know, I like the ladies."

"Pick out a good love story for me," is the remark frequently made by women, while a dear old lady said: "Please give me the wildest, bloodiest murder story you have."

An 11-year-old boy said: "Gee! I enjoy them all and can read them as fast as they give them to me."

And so, one after another, they tell of the joy and comfort and happiness that the distribution of the books brings to them, and of the hours of pleasure and interest they enjoyed.

The League will appreciate the donation of books, magazines and puzzles for distribution to patients at either the Episcopal Hospital or the Philadelphia General Hospital, and they may be sent to the League at either of these institutions.

The Unemployed at Work

To the Church House Annex come women in need. A visit to the Unemployment Office at almost any hour will reveal some women, anxious of face, patiently waiting to ask for work. When work has been secured a change is perceptible, a change born of renewed hope and courage.

It has been one woman's privilege to visit the homes of several of the women given work by the committee. The impressions received are very vivid, and she feels they are worth sharing.

Mrs. Bardo's husband had been a good, steady worker, according to the Deaconess at St. Mary's. Now, no job, savings gone and eviction imminent.

The Bardo family was not a new family in the Church. They had been faithful members for many years—but the drain on the resources of St. Mary's in the winter of '32-'33 had been unparalleled and the Deaconess had appealed to the Unemployment Committee. "Yes, if Mrs. Bardo could sew, the committee might help."

It was a very cold, bare house from which the Bardos were being evicted—and there was a sick baby. "Too much trouble," said the mother, and the under-nourished child in her arms was proof of her words. The family consisted of the parents, a pretty 14-year-old daughter and the baby.

"How much would the moving cost?" "Fifteen dollars." "Why so expensive?" "Because of the piano." It was a player-piano and it had to be taken apart to get it out of the house. They could not sell it because a $50.00 installment still remained to be paid. The proverbial white elephant! But it represented the sacrifices of many years—their aspirations toward a better plane of living. Who could dispute their possession?

The $15.00 was advanced for the moving and $20.00 for the rent for the new house. A ton of coal was sent by an interested friend. Ever since Mrs. Bardo has been sewing steadily for the committee. She has paid her debt and the money she now earns goes to the rent. The player-piano is intact.

The Bennets lost their furniture, but it was a dining-room set and not many payments had been made. The County Relief provides some of the food for this family of two adults and four children, for Sam has been out of work for over a year. Sam was a taxi driver and had good references from the Yellow Cab Company, but when people stopped hailing taxis on every corner, Sam lost his job. He has tried hard to find work, and it was only as a last resort that Mrs. Bennet, a delicate little woman, found work in a laundry, two days a week. Sam does the housework and cares for the children, and sometimes comes to the Church House for the sewing which Mrs. Bennet manages to do in her spare moments; for there is gas and coal to be paid for, and the ever-recurring rent. It is a hard struggle for these two young people and they are showing the strain.

Mrs. Smith, aged 70, lives in a tiny, immaculate room on the second floor of a quite nice house. If you should call unexpectedly, you would receive a welcome as warm as the sunshine which pours in through the little window beside her sewing-machine. Mrs. Smith's room rent is paid by the parish to which she belongs. She buys her food with the money she earns sewing for the Unemployment Committee. Her Bible and her Prayer-book are on a table by her bed and they are well worn. "I always remember the workers of the Unemployment Committee in my prayers," and—a remark noted in the year 1933—"I have never been so well off in all my life."

Mrs. Blakely, like many of us, had "seen better days." They were so much better than the ones she had to look to now that she had been tempted more than once to turn on the gas. Very reprehensible, but the situation was not an ordinary one. Her husband had left her a comfortable income from real estate, every penny of which had been lost. She had no equipment for earning a living. A sister was helping

(*Continued on page 96*)

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Again we've planned a real old-fashioned Christmas for you, with everything from filled stockings to stuffed turkey. No fuss and fatigue like you'd have at home, but a true family holiday. . . . A rally round the Christmas tree for carols. . . . Stockings bulged with presents and surprises for the children. . . . Holiday entertainments in the hotels. . . . Out-of-doors, a brisk turn by the sea till your cheeks glow like St. Nick's and your appetite is rampant. . . . Then a triumphant family dinner that will make you think Santa's turned chef.

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CHALFONTE-HADDON HALL

ATLANTIC CITY

(*Continued from page 95*)

her a little, but she also had had reverses.

Her clergyman had suggested the Unemployment Committee. When she appeared at the office there was some doubt of her eligibility because of her comparatively affluent appearance. "I have clothes to last me a lifetime, but not being a moth, I can't eat them."

For a year Mrs. Blakely has been paying for her room with the money she receives for her work. It is "her work" and she can look the world in the face once more—of greater importance, there is something to fill the empty days.

One other picture—the office of the Unemployment Committee on pay day. Women of all ages and types waiting to have their work inspected, passed upon and paid for and the new work given out. It is all very businesslike, for there is a high standard of workmanship—cleanliness and neatness.

For some women, the ones with large families, the waiting may seem long—but even for these there is a benefit in the contact with other women facing similar problems, distraction from their own troubles, the giving and receiving sympathy. For others, women living alone, with time heavy upon their hands, it is the brightest spot of the whole week. It is wonderful to see their reaction to the cheerful friendly atmosphere by the staff.

What will be in the minds of these women in future years, especially the young ones, when they look back upon these desperately hard times? Will they not remember that the Church stood back of them, not in an abstract way, but concretely, personally, Christ's way?

HOSPITAL UNIT ISSUES APPEAL FOR CHRISTMAS

The Philadelphia General Hospital Unit of the Elizabeth Price Martin League for Service is preparing for its Christmas work among the thousands of patients in the big city institution across the Schuylkill River in West Philadelphia, and issues the following appeal:

"We are in need of tooth paste, shaving cream, wash rags, soap, stationery, pencils, fruit, cigarettes, smoking tobacco, etc. These gifts are placed in bright-colored chintz or cretonne bags and given to the patients assigned by the Superintendent of Nurses. Please notify the Secretary, Mrs. Harry W. Jones, 512 Winfield avenue, Upper Darby, as soon as possible, as the bags will be filled about December 20."

The appeal is signed by Mrs. Matilda P. Fox, as President of the Unit, and is accompanied by the following appreciation:

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"We are greatly indebted to the following Episcopal churches for layettes: Chapel of the Mediator; All Saints, Moyamensing; St. Clement's; Resurrection, Phila.; Grace; Calvary, Germantown; Holy Apostles; St. John, Lansdowne.

"Also to the Churchwoman's Club, the Emerson Club, the Philadelphia Mothers' Club, the Christ Child Society (Roman Catholic), the Needlework Guild of America, the Woman's Auxiliary of the Ethical Culture Society, and to the members of the League who have contributed complete layettes and separate articles.

"There were twenty-four babies given complete layettes during the year ending September 1. These were given in memory of our departed leader and friend, Elizabeth Price Martin, for dear to her heart was the welfare of the babies born in the Philadelphia General.

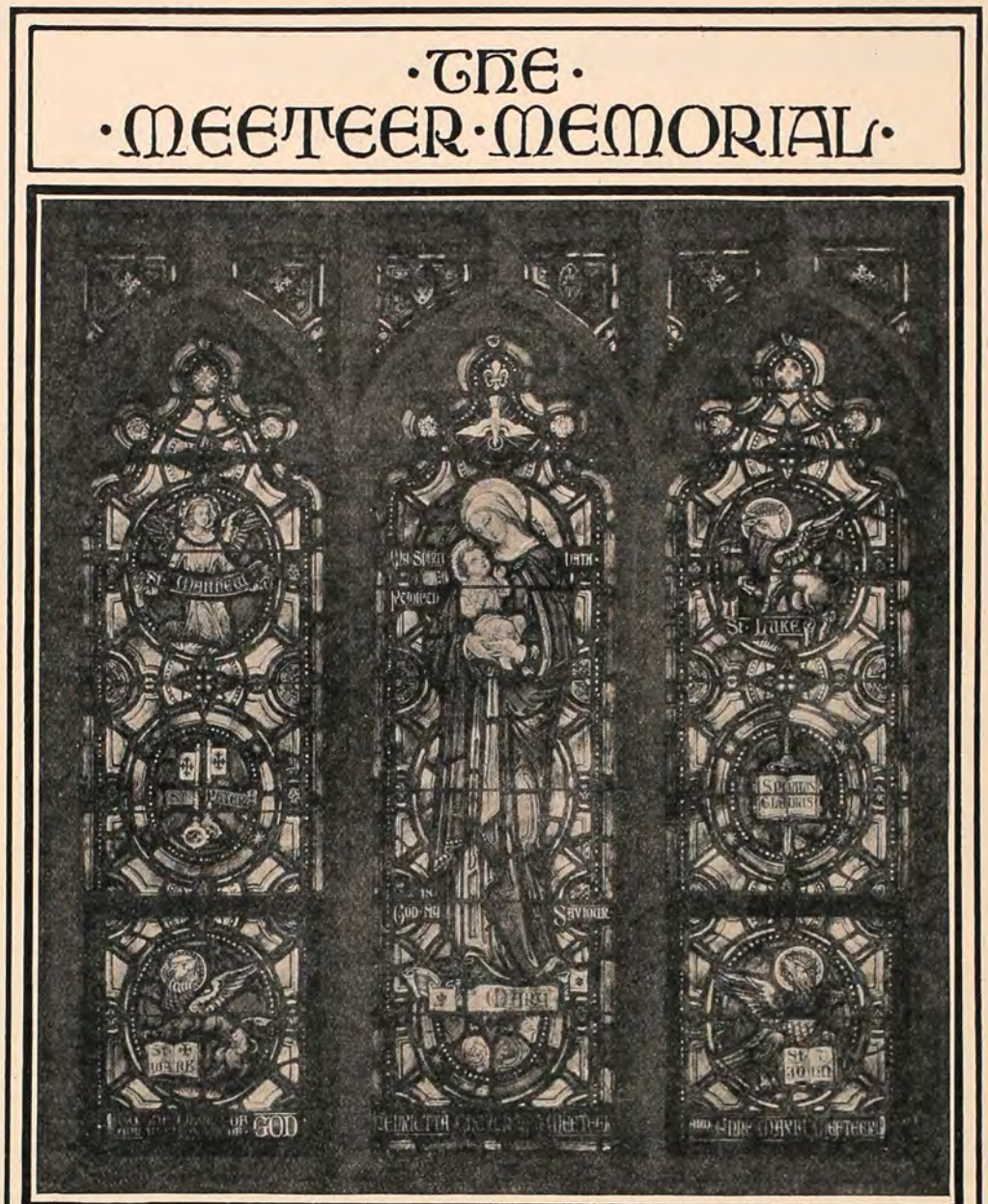
"As President of the League I have been deeply moved by the untiring devotion of the committee in charge of this work."

ANNUAL EDUCATIONAL DAY OF WOMAN'S AUXILIARY

The Rev. Daniel A. McGregor, Executive Secretary of the National Department of Religious Education, was the special speaker on Educational Day of the Woman's Auxiliary, October 31, in Holy Trinity Parish House, 20th street below Walnut.

Prior to the opening of the morning session there was a Celebration of the Holy Communion in the Bishop's Chapel in the Church House. At 10.30 A. M. two groups began their sessions in the Parish House of Holy Trinity—the Presidents with Mrs. Hill and the Educational Secretaries with Mrs. Bullitt. The Rev. Howard R. Weir, Rector of Holy Trinity, led the Noon Devotions. A cafeteria luncheon was served by the Committee on Unemployment Relief.

Dr. McGregor's address was given at the afternoon session. He spoke of the message of Christ about the Kingdom of God; how it began with the extension of the idea of family life in the home to include the whole world as the Family of God, how the early Christians felt themselves different from Jews or Gentiles, "a third race, loving one another." He showed how close contact of peoples, as once under the Roman Unification of the world and now for the second time in history, must always result in one of two things, conflict or fellowship. The solution of the problem is "not by the wills of statesmen, or votes of people, but by only one power, and that the Love of God." The fruitage of the work of the Woman's Auxiliary today, of pouring the oil of love into the machinery of



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IN·THE·LEFT·AND·RIGHT·LANCETS·THERE·ARE·THE·SYMBOLS·OF·ST·MATTHEW·ST·MARK·ST·LUKE·ST·JOHN·ST·PETER·AND·ST·PAUL··WITH·APPROPRIATE·METHOD·OF·IDENTIFICATION

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GEORGE·W·CASEY·IS·THE·ARCHITECT·OF·THE·CHURCH
·HERMAN·E·KLEINFELDER·· ASSOCIATE·ARCHITECT·

life, will come in 500 years, when there will be "no race or nation, but all one in the blood of Christ."

AN APPRECIATION

The Churchwoman's Club desires to thank all those who by their coöperation helped in making the Bazaar on November 7 and 8 the success it was. The Bazaar and the attractive booths came in for a great share of praise, and the entertainments on both afternoons and evenings were very much enjoyed. The delightful play given by the Dramatic Committee of the Junior Woman's Auxiliary was extremely well presented. About 800 people attended during the two days. The Club cleared about $850. Of this $50 was turned over to Miss Dickson for her fund for Unemployment Relief.

MRS. J. S. WALKER.

DAUGHTERS OF THE KING

Mrs. Frank Persons, Missionary to Cuba, and the Rev. N. B. Groton, Rector of St. Thomas, Whitemarsh, were speakers at the 118th Diocesan Missionary Meeting of the Daughters of the King, on November 14, in the Chapel of the Mediator, West Philadelphia. Mrs. Persons gave a graphic account of the much talked about Cuba and Mr. Groton, very clearly and beautifully, expressed what it meant to be a Daughter of the King. A delicious supper was served at 6.15 P. M. Following the addresses there was a social time. We wish to thank most cordially all those who helped to make the meeting more than worthwhile. Every Monday morning from 10.30 to 12.30 one of our members will be at the Church House to cheerfully give any information desired concerning the Order and the work it is doing.

MARY P. HARRISON,
Secretary

LEAGUE FOR THE ISOLATED

The next meeting will be held in Room 32 of the Church House on Wednesday, December 6, at 2 P. M. Everyone is most cordially invited to attend.

There will be much rejoicing in many homes and hospitals at Christmas when our Bishop's letter comes to our 500 members of the League of Intercessors. Although it is not possible for Bishop Taitt to see each one with his bodily eye, his message is a very personal one, and to those whom it reaches it means a realization of their very real part in the diocesan family.

Any parish or person that wishes to know more of the work may communicate with the Chairman, Mrs. Charles Biddle, Andalusia, Pa.

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SPECIAL 40c LUNCHEON

(Continued from page 93)

(Shepherds approach Manger, and as they advance):

BENJAMIN: Is this indeed He of whom the Prophets spoke? To think that here in Bethlehem we should see this thing come to pass, that the Prophets made known unto us. Let us give thanks unto the Lord God. Let us praise His Name forever and ever. Amen.

JACOB *(going first to Manger, bowl in hand, kneels before it, saying)*:

"No gift of mine, O Holy King,
Could ever worthy be,
And yet my shepherd's bowl I bring,
'Tmay be of use to Thee—
Some day Thy lips will water crave—
Keep it—this bowl the shepherd gave."

(As Jacob passes over left, David approaches Manger, and kneeling says):

"O Saviour, Son of God above,
No gift is in my hand—
But in my heart is awe and love,
And Song to fill the land.
Take Thou my shepherd's Song of Mirth,
And let it fill Thy life!
'Twill bring down happiness to earth,
'Twill end discord and strife."

(David passes over, kneels by Jacob, as Benjamin, staff in hand, approaches Manger, and kneeling says):

"Sweet little King, with Shepherd's joy,
To Thee I humbly pray;
And at Thy feet, dear Infant Boy,
My Shepherd's Staff I lay.
'Twill help Thee over weary ways,
Up hills which must be trod—
Make it Thy staff of love and praise,
Thou Blessed Lamb of God."

(Benjamin kneels by Jacob and David.)

ANGEL QUARTET *(sings)*: "JOY TO THE WORLD, THE LORD IS COME!"

(During singing by quartet all exit except Herald, and Mary; Joseph standing at extreme left. As singing ends, Herald speaks.)

HERALD: Mary, the Lord hath spoken! Let the daughters of Judah be glad! For unto you is born A SAVIOUR WHICH IS CHRIST THE LORD!

(Scene ends; church lights up.)

CONGREGATIONAL HYMN: "Oh Come All Ye Faithful."

OFFERING *(if one is to be taken)*.

BENEDICTION.

ASSIGNMENT OF PREACHERS AT GENERAL CONVENTION

Bishop Matthews, of New Jersey, has appointed the Rev. Richard J. Morris to represent the Diocese of Pennsylvania on a special committee for the "Assignment of Bishops and Deputies of the General Convention" as preachers at those churches in the Diocese which may wish to have them. The special committee includes also representatives from the Dioceses of New Jersey, Newark, New York, Long Island, and Delaware.

The committee is desirious that application for preachers be made as early as possible, indicating the name of the preacher who is desired or the names of several from which the committee may select. The committee is anxious, so far as it may be possible, to assign to each Church the preacher for whom the request is made. All requests for the Diocese of Pennsylvania should be forwarded to the Rev. Richard J. Morris, at the Church House, at the earliest opportunity. The committee is arranging to hold a meeting early in January after hearing from the Bishops and Clerical Deputies who are willing to serve and from the parishes or missions desiring preachers.

A Christian of the first or second century would not have understood a Sunday in which, whatever else might be done, the Holy Communion was omitted.—*Bishop Jenkins.*

CONFIRMATIONS, OCT. 29 TO NOV. 19, INCLUSIVE

Oct.		
29.	St. Augustine, Norristown	18
29.	St. John, Norristown (including 1 received)	31
Nov.		
3.	St. Peter, Weldon	8
5.	Christ Church, Pottstown	
5.	Epiphany, Royersford	5
5.	St. Peter, Phoenixville	19
12.	All Saints, Torresdale (including 1 received)	42
12.	Christ Church, Eddington	
12.	Redeemer, Andalusia	8
15.	All Saints, Fallsington	6
15.	St. Paul, Edgely	2
17.	St. Paul, Oaks	16
19.	St. Thomas, Whitemarsh	33
19.	Trinity, Ambler	6
19.	Messiah, Gwynedd (including 1 received)	10

New Federal action regarding the further withdrawal of American government supervision in *Haiti* has again brought that country into prominence. Bishop Carson is completing his eleventh year there.

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PLANS FOR DECEMBER AT ST. CLEMENT'S

St. Clement's Church, 20th and Cherry streets, will hold its Annual Christmas Bazaar on Thursday, December 7, in the Parish House, from 3 P. M. to 11 P. M., the entire proceeds of which will be given to the Missionary Quota of the Parish. It is announced there will be useful and fancy articles for sale, flowers, Christmas cards, candy and cakes, kitchen supplies and a fine assortment of gifts. A chicken dinner will be served from 6 to 8 o'clock, for 50 cents, with dessert of pie and cheese or ice cream and cake for 15 cents extra.

On Saturday, December 9, there will be an Advent Quiet Day for Women, beginning with Vespers at 5 P. M. and ending promptly at 9 P. M. The Rev. Dr. Franklin Joiner, Rector of the parish, will give the Meditations. Reservations for supper, at 50 cents, may be made by telephoning, Spruce 2044.

There will be a Midnight Mass for Christmas Communions, Sunday, December 24, beginning promptly at midnight. The full choir will sing Vespers at 8 o'clock and there will be a Festival Procession. After Benediction there will be the usual blessing of the Christmas Creche. Following this the priests will be available for confessions. On Christmas Day there will be Low Masses at 7, 8, and 9.30, and a Solemn Mass with Sermon at 11 o'clock.

AGED RECEIVE BIBLES

Through the Pennsylvania Gideons the House of Rest for the Aged in Germantown recently was presented with a number of Bibles, so that each of the guests of the home might have a Bible in her room. The Rev. Edward H. Vogt, Rector of St. Peter's Church, Germantown, who is also Chaplain of the home, officiated at the service at which the Bibles were presented and dedicated to the use for which they were given.

The man who wastes his time doesn't seem to realize that he will need it all before he dies.

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MISSIONARY NOTES

In the Orient, Bishop McKim and Bishop Graves have been celebrating the fortieth anniversary of their consecrations. All the bishops in *China* and *Japan* are consolidating the gains received from recent visits of Bishop Perry and Dr. Wood. The latter states emphatically that the Church in both countries is going ahead steadily and with a fine understanding of the difficulties to be met and overcome.

—

Bishop Salinas y Velasco, suffragan in *Mexico,* will before long, no doubt, send more of his encouraging and picturesque stories about visitation to his mountain missions. Hooker School continues to exert its good influence as a hotel for Mexican school girls whose parents particularly want them in that environment.

—

In *Alaska,* both bishops have been traveling much during the summer. Bishop Rowe has been on the southern and southwestern coasts caring for work among the white people and our Indian stations at Ketchikan and Metlakatla. Bishop Bentley on the Pelican IV has been navigating the Yukon, the Tanana and the Koyokuk, visiting practically all the stations in the interior. Both report work in good condition.

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